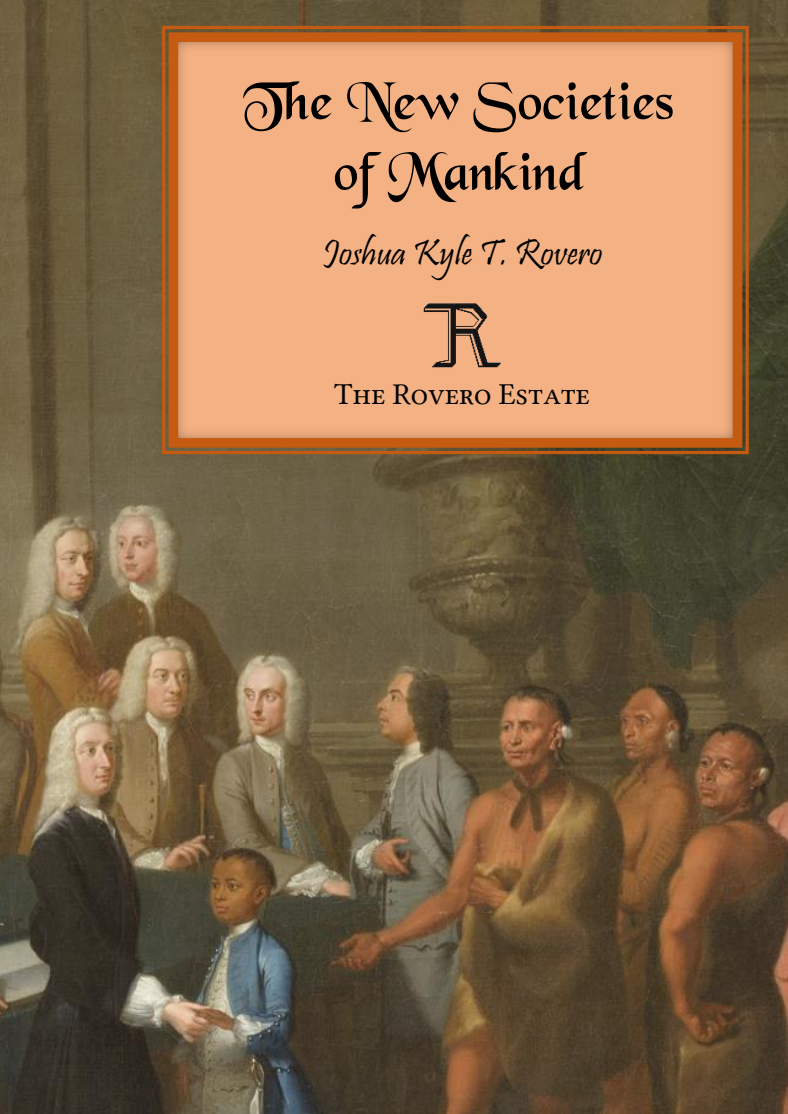
The New Societies of Mankind

Joshua Kyle T. Rovero

The Rovero Estate



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The Basic Philosophy of Joshua Rovero
Essays on Civilization
The Other Treatises
The New Societies of Mankind

Collected Stories of Joshua Rovero

THE NEW SOCIETIES OF MANKIND

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To Noeme Tabirao:
Best of luck in your writing journey!

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PREFACE

The visionaries of society can only rise if they had an ideal in mind; these ideals are the force that makes them guide towards a goal – the goal of creating, theorizing, and making a society oriented in their image for the common benefit of the people and all mankind – their contributions will spearhead the possibility of building a new society and a new civilization for all.

And this new book aims to do just that.

The means of an imperative to ideally remodel society into its new forms may have its roots in my three books, The Basic Philosophy, *Essays on Civilization* and *The Other Treatises* (only the part of 'The Political Funnel', that is), but those were mere foundations for new political models, guidelines and frameworks for what society is going to be.

However, those books have a caveat: *they only serve as a means – using my*

philosophy – to an end, the end of its political creation as its formative will.

It is with this background that this new book became a necessity to form in the current political landscape of the world, both within my home country and to the international community; the aim is to create a new political ideal for all, derivative from my philosophy and theories as basis.

This shall be regarded as the basis, thus, for new forms of political systems, unique in their own regard – these are more like (theoretical… ish?) proposals, rather, but better ones in the spirit of this age because of its lackiness in the creation of new societal and/or ideological regimes in the world.

This book, too, is also a result of the products of the political environment that the second decade of the 21st Century was wrought down to us human beings – yes, I am referring to the 2020's, dear readers.

The Russian Invasion of Ukraine (2021), the COVID-19 Pandemic and its

consequences (2020), the January Storm [the January 9th Protests] (in America) (2021 as well), the Black Lives Matter protests [aka. The November Spring] (also in America) (2020), the Fall of Kabul and the end of the Afghan War (2021), the Duterte-Marcos gaffe in the Philippines (2024), Yoon Suk Yeol's Martial Law (in South Korea) (2024), the Burkina Faso coup (2023), the Israel-Hamas War (+ spillovers) (2023), an attempted Coup d'Etat through Revolutionary Action in Bolivia (2023), Javier Milei's anarcho-capitalistic reforms in Argentina (2024), and *every single national election in every nation-state in existence from 2020 to the current year as of this time of writing, 2024, whether significant or not,* and also other events not mentioned here (and in the coming rest of the years in the new decade, of course), are the events that dictate the political climate of the new decade.

So much for the first three years!

Three years in a short span that now making the waves of change in the world order.

The first three years were eventful, yes, but these are the things, the events that shaped our political climate at that time.

It is in those events, which are becoming more significant in a slow way possible, which prompted me to write this book as well. *Why?*

These were the events that, in my analysis, will begin the process of ending the Void of Existential Fulfillment, where there is a period of literal political stagnancy and thus no more condition-ideas will emerge. This is also an opportunity in this political climate that new political ideologies, philosophies and theories will emerge in the time of ordered chaos.

And here in these times, I seized that opportunity; in the eventful periods, this is where ideas shine.

And in this book, it shines brightly with the ideals contained forward, as you read on. You will find in this book a series of essays that contain ideas for politics as given.

In the Chapters alone, instead of labelling them the names of the titles of the essays in the Table of Contents, I instead labeled the Chapters the names of the ideologies, for a clear label of each other's ideologies makes it easier for readers to grasp the contrasting perspectives and thematic focus of each chapter at a glance.

And thus, the labors of this book had finally rewarded us this work: a work of theoretical ideal societies, of new politics, of new frameworks for man to govern themselves at will. This is the labor of the new politics, one of many examples on how to construct an ideal society for the new people – and a civilization-society for generations to come.

If great men want to influence politics, it should be through the ideas that they created, for their ideas outlast their presence and shape the future through their resonance – and this book's ideas will influence the new shape of politics for its ideas in the world to come.

May the long political endeavor shine forth to create and bring forward a new people, a new society, and a new civilization!

The reborn era of new political thinkers has arrived.

Joshua Kyle T. Rovero
January 1st 2025

PART ONE

Society and its Ideas

Chapter One

The New Multiculturalism

The greatest question of what Multiculturalism should be in essence had plagued us for many years on the discourse and nature of forming the ideal, multicultural society by philosophers and political theorists who examine and study the phenomenon and ideal of multiculturalism. It is within 'it' that lies the essence of the question: "what should a multicultural society be?"

This then, results in the idea of multiculturalism being a contested concept among political philosophers, with three dominant positions that can be categorized as such: *supportive pluralism, critical universalism, and skeptical assimilationism*. Each stance presents arguments regarding the nature of diversity, identity, and societal integration – all three core concepts in what makes multiculturalism 'multiculturalism', in essence.

Supportive Pluralists argue that this form of pluralism requires – well, support

from the state to minority groups – and it enhances cultural recognition, strengthens group identity, and fosters equitable participation in society.

Two most prominent multiculturalists of this position, Will Kymlicka and Charles Taylor, adhere to this school of thought, but have different ideas on how this form of pluralism will be. Kymlicka (1995)[1] argues for minority group rights to preserve cultural diversity while aligning with liberal democratic principles, while Taylor (2021)[2] emphasizes the politics of recognition, arguing that misrecognition harms individuals and societies by suppressing cultural identities.

Another position emerging after Supportive Pluralism is the emergence of Critical Universalism, which they argue that multiculturalism risks undermining universal human rights and shared civic values, and thus they caution against prioritizing group rights over individual autonomy.

Susan Moller Okin and Brian Barry are the closest individuals who adhere to this position on the idea of multiculturalism, and thus they will be used for this position.

Okin (2017)[3] stated that that multicultural policies can perpetuate gender inequalities within minority cultures, while Barry (2001)[4] opposes group-specific accommodations, asserting that liberal egalitarianism suffices for justice, which contradicts the thesis of Kymlicka on the issue of liberty and multiculturalism.

After them, the last position to take in regards to the idea of Multiculturalism is the idea of Skeptical Assimilationism. Some political philosophers of this position are skeptical, viewing multiculturalism as divisive and advocating for assimilation to maintain societal cohesion. David Miller and Samuel Huntington are two of the individuals most aligned with the school of thought.

Miller (1995)[5] argues for the idea of integration of immigrants into a unified

national identity to preserve social solidarity. Huntington (1996)[6], however, warns that multiculturalism threatens national identity, particularly in Western societies.

Although all of this positions are valid, these are sadly, lacking the substance that is very much important in a multicultural society: *the idea and essence of humanity*.

To explain that assumption, we must begin with the questions in each person by adherence to positions given previously.

There are two questions given for Supportive Pluralism once we analyze their positions carefully, these being:

"How does multiculturalism contribute to cultural recognition and equitable participation in liberal democratic societies?"

The thing about Humanity in this essence is the fact the pillars/essences/composites of being known and being aware-disclosed of.

Humanity, once it exists, may form groups of like-minded individuals grounded on their rationality of the world, to form embodied ideas about the world in-itself; what we see is what we give – the 'give' part is what we view objects in the world. The moment our embodied ideas of the things slowly integrates into our collective consciousness as a group, here lies the formation of one of the most overlooked Pillars of Civilization in the group: *that being culture.*

So, for a multicultural society to contribute to recognition and participation in society, it must recognize that there are multiple viewpoints must exist in a society of people with different essences, of different civilizations, in one civilization-state. *This meant that multiculturalism contributes in the preservation of tradition and identity* – the main priority of Multiculturalism as the essence. That is how it contributes to recognition and participation in any form of society, even liberal-democratic ones.

"Should minority groups have specific rights to preserve their cultural identity within broader liberal frameworks?"

For this question, we shall go back to the idea of the Other, or better yet, more specifically a quote by Jean Paul-Sartre in his monumental book right after Heidegger's *Being and Time,* that being (pun intended) *Being and Nothingness*. He says in page 218, 'Transcendence', this quote that presents an argument for this question:

"Furthermore the body—our body—has for its peculiar characteristic the fact that it is essentially that which is known by the Other. What I know is the body of another, and the essential facts which I know concerning my own body come from the way in which others see it. Thus the nature of my body refers me to the existence of others and to my being-for-others."

The nature of the Other demands that, in the presence of the other-being exists in the world.

This meant that the Other should exist, whatever the condition may be; the Other shall be present, and it should be with us in essence in existence. The Other natural is there with a culture of its own, with an essence of its own, and we shall exist with them in accordance with the essence of the human being and its world-disclosure.

To be human is to become with, and become, if willed, them.

So, minority civilizations must have rights to preserve the being-of-others, for we humans are social beings, and this socialness of man is what makes us disclose the world around us. The more we disclose about them, the more we disclose ourselves and to others, thereby improving the experience of Humanity and the world we live, appreciate, experience and exist with.

Without their traditions and their identity to make us whole and to achieve the final sense of being – that is, the being-in-whole – there will be nothing left to rediscover our human essence.

The same two-question rule can be applied to the positions that Critical Universalism took during the process of discussion, and this is what it results with:

"Does multiculturalism compromise universal human rights and shared civic values by prioritizing group rights?"

This is, admittedly, a hard question to answer with, but we can state here that the idea of human rights is too abstracted to actually discuss anything about what makes the rights of humans. But, if rationality permits analysis of the essence of human rights, it shall be grounded in the organicism of society: I am talking here about the rights of Man as an organism, and not the individual.

The problem with human rights in this sense is that it is prone to individualistic egoism in the first place; the idea of the 'rights for the human' and not 'humanity's rights' is something to actually *be pondered on, and be thought with – because it lacks the things it makes it human in the first place!*

Asking "what is human?" against the force of human rights makes a vague definition of the being-in-itself for humanity: this meant that human rights, as commonly conceived, often neglect the willed beingness of individuals within a collective framework. This then leads to a tension between the autonomy of the individual and the responsibilities owed to the social organism, which ultimately defines and sustains humanity itself.

Again, *where is the humanity in 'human rights'? Does it universally recognize that each of us has an essence of its own? Does it, rather, take the idea that societies and civilizations are the true vessels through which humanity expresses its collective essence? Or does it mistakenly prioritize abstract individualism, undermining the bonds and shared obligations that make the human experience meaningful and cohesive?*

Such considerations compel us to re-evaluate whether human rights, as typically framed, adequately account for the interplay between individuality and the

organic unity of society; but we have an answer in this regard!

It's a stochastic 'no'.

If humans want to cooperate and bring out a multicultural society, the idea of human rights then must phase of the idea of individual liberty and into something we want with the actual rights of humans: that being social responsibility. Here, we want to find out the exactness of what makes us human to create the actual rights that mankind wants – not the rights permitting both sides of ethical morality, the universal 'Bad' and 'Good' – we want human rights on the basis of humanity's shared and common bounds of essence by way of a social contract between mankind, and rights based on the idea of social accountability. Human Rights should not merely defend isolated autonomy of peoples dictated by actions, but must serve as a bridge between existence and flourishing: the creative being. In this context, human rights should transform into an ethos of mutual

responsibility, emphasizing respect for diverse identities while fostering cohesion within a shared civilization-state.

We therefore state here that this approach requires reframing human rights as instruments of integration (in the sense of being human) and inclusion (on the basis of respect for tradition, identity, essence, existence, being in societies and civilizations with many societies and civilizations within them), aiming to transcend binary and one-sided moral constructs and emphasizing the cooperative will of humanity.

Only then can multiculturalism fulfill its promise of a society for the common human under existential cooperation with other groups where individuals and groups thrive within a unified yet pluralistic framework.

"Can liberal egalitarianism sufficiently address justice without resorting to multicultural policies?"

An absolute 'no'.

Freedom is what breaks humanity.

To be more specific: the idea of 'freedom' breaks society, because freedom implies that there will be no laws to order and unite society against conflicts between cultures – if there is no society, and we return to the negative state of nature similar to what Thomas Hobbes in the Leviathan described, there will be bloody barbarism between humankind's cultures, and like an Ouroboros, the spiral of continued death toward will consume our Sein (Being) in Totality and leads us towards the dreaded das Nicht of Humankind: *the extinction of existence.*

There should be a state where people order themselves to live in harmony and are bound by the existential contract that guides us – the contract being "collectivity for disclosure": collective effort to explore and assemble the reality of knowledge in our world. Diversity, not for the sake of diversity, but diversity for the sake of common experience, common consciousness, and a common humanity!

That is real diversity, real multiculturalism – in the actual cooperative nature of humanity as a whole!

So, no, it is not sufficient, and dare I say, laughable to restrict the idea of justice to mere 'freedom'.

And now, we are down to the last two questions for the position of Skeptical Assimilationism.

"Does multiculturalism threaten societal cohesion and national identity?"

When multiple groups of human civilizations with a shared purpose of creating a society which allows them to creatively collaborate with each other for the betterment of their people became one and founded a civilization for this purpose – what you get is a society that is one of the most cooperative societies in existence, for this purpose of fostering unity through diversity while respecting each group's unique contributions. Such a civilization-society thrives on the balance between shared values and the celebration of distinct

cultural identities, creating a cohesive yet dynamic national character.

In fact, since humanity is a social being, is a sapient being (intelligent being), and is a being-in-the-world with awareness of the Totality around him that allows World-Disclosure and Hyperposteriority, this means that a society with intellectual and creative diversity can unlock unprecedented potential for innovation and collective growth. It thrives by harmonizing diverse perspectives, fostering a deeper understanding of the human condition, and enabling the community to adapt and flourish in an ever-changing world.

And this is the problem with the ideas of multiculturalism in Western countries: they only treat the idea of diversity (looking at you, America) as something that is superficial, reducing it to token gestures or cosmetic inclusivity rather than a profound integration of cultural perspectives. This approach often neglects the deeper work of fostering genuine

collaboration and mutual respect, which are essential for building a truly united and innovative society.

"Black Lives Matter", "White Lives Matter", "All Lives Matter"… they are all insignificant in the idea of a multicultural society because they fragment the narrative of unity and perpetuate the idea of conflict-barbarism into competing claims for recognition rather than promoting an integrated understanding of shared humanity. A truly multicultural society is something that unites for the sake of restoring the essence and experience of humanity, with the common human being at the center of the new multicultural state.

"Should immigrant communities prioritize assimilation over preserving distinct cultural practices?"

Assimilation only to the multicultural civilization, but not assimilation to the civilizations itself. There is a difference between the two, which can be expressed in simple terms: not

assimilating to other people of other societies (i.e. assimilating to Bengali culture), and assimilating to the greater community of people under the social contract of the multicultural society (i.e. assimilating to Singaporean society while your identity remains [i.e. a Sikh; Sikh-Singaporean]).

We want our society to preserve the identity of peoples in a society while we remain united under the greater force-contract of our civilization, of our shared purpose and collective identity. Assimilation, in this context, becomes not a demand for conformity but an invitation to participate in the broader social fabric without erasing one's unique cultural heritage – and in order to contribute to the collective consciousness of humankind, improving by existential creation of meaning and things through collective conscious world-disclosure.

For the purpose of our multicultural society is to discover and improve humanity through collaborative diversity above all.

But answering these questions are not enough to fully create our ideas about the ideal of multiculturalism – we may need to fully expand the ideas contained here.

Thus in this treatise, we believe in Multiculturalism as the enforcer of Commonality amongst men, cooperative in spirit bounded by the formative laws of an 'one-nation/one-civilization' community, organic and human; thus Multiculturalism is a force for the preservation of different traditions from different peoples, providing the common vehicle to understand human experience in existence, and thus preserves the identity of a people due to the social nature of Man. Because of this, Multiculturalism of this type believes in the creation of a Total Man, the Total Human — its "end" to its "means": if there is harmonious plurality with diverse traditions/diverse identities as a force of becoming, then the resulting being is an 'enlightened human', one that gravitates to

the completion of the humanistic Whole, the faculties of World-Disclosure becoming into being as one organism: "making us whole and full". The more humans in one place (each a different identity), the more we complete ourselves.

The ideas of "diversity" in Western societies/civilizations and "harmony" in Eastern societies/civilizations is a lacking concept that does not consider the ideal being/ideal Dasein; "What makes a Human unique? What makes its Sein (Being) unique in its view of Dasein (Existence)?" shall be its questions when considering the idea of Multiculturalism. Sure, you may have a population (hypothetically speaking) of, let's say, the Meitei culture and with a population of the Basque civilization, but most Multiculturalists will say, "Oh, there should be mechanisms that will make this region more diverse (i.e. protecting cultural rights, affirmative action, et cetera)" or "the area must be harmonious and there should be a system that will make then be recognized

(i.e. establish anti-discrimination laws, et cetera)". Are these solutions good to establish a Multicultural Society? Actually, no - because for us, that misses the point of making a Multicultural society by restricting to just "diversity" and "harmony", and that is the Number One mistake by every single society and civilization in existence to restrict just that - the idea of integration and amalgamation as the idea of Multiculturalism.

This means that we wanted uniqueness as the basis for the construction of our new multicultural civilization: a nation that has a significant Iranian Minority and a Arab Minority but shares the same religion – Shia Islam, for example, is not a minority people; they belong to the majority people in that sense, since they share the same essence that binds them to become the majority. Real uniqueness if a nation has a Zoroastrian Minority with the Parsis and their language (in this case) Avestan revived by the state and a Sanamahist Minority with

the Manipuris and their language, Manipuri, preserved and protected by the state – in short, the more unique a composition of the civilization, the more authentic and enriched the civilization becomes, as it fosters an environment where diverse ontological perspectives and cultural narratives coexist without erasure or forced assimilation. This meant it shall move towards the true essence of Multiculturalism: a symphony of distinct yet interconnected identities, each contributing its singular melody to the grand composition of human civilization. This uniqueness does not merely celebrate difference for its own sake but instead fosters a dynamic interaction where identities are preserved, revitalized, and integrated into a broader human experience without losing their individuality.

It is through the preservation and flourishing of these unique identities, each contributing its own essence to the collective consciousness that the true spirit of Multiculturalism emerges: a dynamic

interplay of distinct voices creating a symphonic whole.

Thus, Multiculturalism in its highest form does not simply aim for coexistence but for co-creation — a process where identities are not diluted but magnified through interaction, challenging and enriching one another. It is through this constant dialogue between uniqueness and shared humanity that societies achieve not just diversity in form but depth in meaning, enabling individuals and communities alike to fulfill their potential as contributors to the Total Human ideal.

This idea, is therefore called the idea of the "Human Garden": the aim of the multicultural state is to preserve the truly unique cultures that have survived and remained for a thousand years; it may also aim to revive old religions and old cultures, old philosophies, old languages and old histories, and as well old political and economic ideals, in order to reenchant and rediscover the things humanity once did,

cherished and valued, but may have forgotten in the march of modernity. The "Human Garden" is not a mere metaphor, but a philosophical blueprint for nurturing the collective soul of humanity.

This is why in our ideal of Multiculturalism, tradition, humanity and identity is important in our ideal civilization.

Thus a new concept must express in this new Multiculturalist idea: the idea of the "Commonality". Having a Plurality-based Society under the method of diversity or harmony is not enough; we must consider the Dasein of the Human: the Human of its "Humanness" must be included if we are to make a society as such. The Common Man has a social bond and affinity to learn and cooperate with others in order to improve its experience in existence. This is a result of Man's inquisitive and curious nature, which is blessed with the gift of World-Disclosure that made us "beings-in-the-world". Man is intelligent on the sense that he/she is aware

of the world /Totality around him, think and grasp the concepts and things around him, interpret it and do things with it: a Man gets a wood (aware of the wood), observes the Wood and experiments it (grasps the concept of wood), and then uses the wood to build a house (interprets the wood). This intelligence is what made us separate from other species and allows us to think and be curious about the world — this spark of Man's sapience propelled us to create interpretations of many different forms (in each of the Three Spheres of Existence [Immaterial, Material, Hypermaterial] and the Six Pillars of Civilization [Religion, Philosophy, Language and Writing System, Political and Economic System, History and Culture], that is) and thoughts about how the world operates and what ideas there are created. It is because of this we want to see "perfect" explanations and expressions in the experience of the Totality around us – the Hyperposteriority of Mankind. Thus, the entire point: the point being that

humanity's pursuit of meaning and understanding, driven by its inherent curiosity and capacity for world-disclosure, necessitates a shared framework of "Commonality" that transcends mere diversity, fostering a collective effort to harmonize existence through mutual recognition of our interconnected humanness.

This means that the idea of Dominance and Countenance is of a key interesting thing here. We wish to embrace that society where the two dual aspects of power - Dominance and Countenance - becomes embodied in the system we wish to make, where authority and presence are at their unity - the unifying presence that our society needs to embody: the 'dominance' here signifies their assertion our civilization-society's power in cultural revival, while 'countenance' reflects their civilization-society's coalescence towards its very own spiritual and communal identity. This essence of society, which has long pervaded

in a thousand civilizations and societies before us, has and have been the unseen force that embodies together the fabric of communal endurance and the relentless assertion of cultural identity against the tides of dissolution in the death of its very world-being. This must be considered if we are going to construct a Commonality of peoples in our new multicultural state if we are going to take a step to make our society in united and a diverse form of harmony amongst our people.

Thus, all of these results in the idea of a synthesis of "diversity" and "harmony" into something called "diverse harmony". This ideal refers to a plurality when the notion of many groups work together to achieve the "society of the Universal Good": the idea of the Cause-Value Effect, in which the value of something is measured by the rational support of the cause of the value, is a given starting point for the idea of a "diverse harmony". To achieve the Universal Good amongst the people, they

shall rationalize the idea of the 'Good' in them, provided that they are (and can be) rational about the values they support. The more rational are the people, the more their values become one in nature despite diverse views; and this 'one', the force-value, the "embodiment of society", will become a manifestation of the Social Contract on the basis for (a society on) Harmony amongst peoples. Each spirit of man is different, but we remain united in diversity, for what makes us Human (or the essence of the Human, 'Humanness') is what binds the social contract of peoples in the essence of togetherness, because, again, Humans are social beings.

This new Multiculturalism thus wants to question - the question being, "What makes us Human?" - And through a Multiculturalist society-civilization wants to question that by Commonality. The "common people" are the people bounded by the social contract of peoples at the behest creation of society. The essence-

being of this Commonality is to ensure that every individual and every group, with their unique traditions, philosophies, and identities, contributes to the collective understanding of what it means to be human, creating a civilization that is not merely a patchwork of tolerances but a dynamic, flourishing organism of shared essence and mutual enrichment.

Our Identity (or -ies) and Tradition(s) thus came from the interpretative rationality of Man about the world: it is the long faculty of our existence as experience, one that gives the birth of a thousand ideas. In a Multicultural society, the more Identity(or -ies) and Tradition(s) in a society based on Multiculturalism as the basis for the construction of such a civilization, the more experiences will happen amongst the people who are cooperative, shared by a common creative desire and design to create ideas and things that benefit humanity as a whole, thus propelling World-Disclosure to happen –

saturating the ideas amongst men until they run out of discovered and explored ideas, objects, or things in the world. Our Multicultural society thus, in fact, is also an exploratory society — an "avant-garde civilization" of people with innovative merit in the spirit-bond of unity as a force in building a New Society and a New Civilization for Mankind. Thus, it is through this spirit of unity and innovation, grounded in the diverse interplay of identities and traditions, that humanity continuously redefines itself, transcending boundaries to forge a dynamic and inclusive civilization that reflects the ever-evolving potential of collective human creativity.

With Tradition and Identity as basis, we also aim for the preservation of traditions and identities in this new stake. The moment we lose these things is the moment we lose ourselves, for they are the vessels of what makes us human in the process of existing in this world.

In this new form of Multiculturalism it avoids a society in which it will relapse into a society based on Hedonism and Decadence, something that is characterized by the "superpowered" civilizations of today. We want to NOT lose the things that makes us Human, and the things that make us achieve and strive for the Universal Good. Thus, in our proposed society, it is indeed a Moral Society. A Moral Society is in definition, one governed by the ethical considerations of moralities amongst the people by rational experience. One way (or better yet, a recommended way) to prevent this from happening is to accelerate the moralization of the greater society, by way of abolishing the advertisement system and instead transition towards a system where Public Service Announcements (or Public Information Films) as replacements for advertisements as a standard in the propagation of human morality throughout society. This will also in theory, transition

from a Hypercapitalistic society into a Moral Society.

In the spirit of the idea of this "New Multiculturalism", one must build a society in these things we just outlined. This New Multiculturalism we propose is based on the idea of the Golden Aim, wherein the ultimate aim is the mutual enrichment of all identities, traditions, and philosophies through cooperative engagement, resulting in a thriving and ethically grounded collective existence. In this multicultural society, this new society-civilization shall be formed quickly from the ashes of the old, discarded. This means we encourage intellectuals and the people will work hand-in-hand to build up a new civilization, by any means possible; this meant quickly reforming all of the Six Pillars of Civilization into its new identity to suit and abolish the old fast than it could be - a quick, civilizational development. This is what we called 'Reordering': a process in which the transition will be ordered, but otherwise

aimed for a collective radical renewal (unlike every single revolution in Human History, which is unordered, and pretty much not careful, leading to dysfunctional societies).

To sum everything up, our idea of a New Multiculturalism revolves around the concept of the shared human essence and the collective effort in order to understand what it means to be human. This form of Multiculturalism thus values the preservation of unique traditions and identities, believing that each culture contributes to the richness of the collective human experience. It aims to create a society where diverse groups work together to achieve a "Universal Good," fostering a dynamic and inclusive civilization that reflects the potential of collective human creativity.

A society based on this ideal will collectively share towards the completeness of the human experience of existence, resulting in the cooperative improvement of

mankind as a whole through the creative collaboration of groups.

Chapter Two

Psychoanalysis and the Psychoanalytic State

The rationality of Mankind is grounded in his experience of the world as given by the circumstances of its being-in-existence. This is its very gavel that became its own force for the judgment of ideas in the long existence and the experience of Mankind as a true whole. Seemingly enough, the judgment of ideas, though shaped by collective experience, remains an arena where the subjective often confronts the objective in an endless struggle for ideas.

When a Material idea becomes an Immaterial idea – a scientific theory becomes a philosophy – the process can only happen if (and only if) the idea was gradually or immediately rejected by the scientific community on the basis of its essence: the essence being non-adherence to the laws and structures of the Physical-Seen world.

And Psychoanalysis is no exception to the grand rule.

Psychoanalysis was once a grounded scientific theory regarding the

nature of Man's mind as active in the presence of consciousness and all human experiences in the vessel of the Mind by the body known as the Brain - making it a Material Scientific Theory. However, according to Psychoanalysis, this this interplay of the conscious and unconscious realms transcends mere physicality, aspiring to frame the Mind as a metaphysical phenomenon tethered to universal archetypes rather than strictly empirical constructs.

Actually, let's be clear with this one: *why do some scientists regard Psychoanalysis as pseudoscience?*

Psychoanalysis, founded by Sigmund Freud, has been critiqued for lacking empirical rigor and scientific validity, which has led many scientists to label it as pseudoscientific. One key reason is its reliance on unobservable constructs such as the id, ego, and superego, which cannot be objectively tested or falsified. Karl Popper, a philosopher of science, famously criticized

psychoanalysis for being unfalsifiable, stating that its theories adapt to any counterexample rather than being subjected to empirical testing[5]. For example, psychoanalytic explanations of behavior are often retrospective and non-predictive, further distancing them from scientific methodologies.

Moreover, psychoanalysis often lacks replicability, a cornerstone of scientific inquiry. Studies attempting to validate psychoanalytic claims frequently yield inconsistent results or fail replication entirely. Crews (1998) argued that the method relies more on the therapist's subjective interpretation than on standardized procedures, leading to biased outcomes[1]. This lack of consistent, reproducible evidence diminishes its credibility in the scientific community and undermines its claims to being a robust scientific discipline.

Critics also point to the methodological flaws inherent in

psychoanalytic research. Many of Freud's conclusions were based on anecdotal case studies rather than systematic observation or experimentation. These case studies often involve small, unrepresentative samples, limiting their generalizability. Furthermore, Grünbaum (1984) highlighted how Freud's theories often relied on circular reasoning, where the evidence was interpreted to fit the theory, rather than testing the theory independently[3]. This self-validating approach further entrenches its pseudoscientific reputation.

In addition to methodological critiques, psychoanalysis has been scrutinized for its lack of integration with advancements in related scientific fields. Modern psychology and neuroscience have made significant strides in understanding human behavior and cognition, often rendering psychoanalytic concepts outdated. For instance, Freud's theories of repression and unconscious motivation find limited support in contemporary

neuropsychological studies[2]. The inability of psychoanalysis to evolve alongside empirical findings has further solidified its status as pseudoscientific.

Finally, psychoanalysis has been criticized for its limited clinical efficacy. Meta-analyses comparing psychoanalytic therapy to evidence-based therapies such as cognitive-behavioral therapy (CBT) consistently find CBT to be more effective in treating a range of mental health conditions[5]. This lack of comparative effectiveness, coupled with psychoanalysis's theoretical and methodological shortcomings, underscores why the scientific community often views it as a pseudoscience rather than a legitimate scientific framework.

These criticisms led to scientists to reject and invalidate one of the most prominent scientific theories of its era, one that shaped the beginning of modern psychology and behaviouralism as a whole.

And so, it was.

And thus, there ends the era of Psychoanalysis as Material fact and subsumed into the realm of Philosophy – entering into a new phase as a Hypermaterialistic idea; the great domain of Philosophy.

But there was a question that remained unanswered before we proceed to the crux of the idea contained here in this chapter: *What is Psychoanalysis, really?*

Psychoanalysis, as conceived by Sigmund Freud, is a theory of the human mind and a therapeutic method for addressing mental disorders. Central to Freud's work is the belief that much of human behavior is driven by unconscious processes, which include desires, memories, and conflicts that are repressed due to their disturbing nature. In *The Interpretation of Dreams*, Freud introduced the concept of the unconscious as a repository for latent thoughts and desires, which manifest in dreams, slips of the tongue, and neurotic

symptoms. These unconscious forces are governed by the dynamic interplay of the id (instinctual drives), ego (mediator), and superego (moral conscience). Psychoanalysis aims to uncover these unconscious elements to resolve inner conflicts and restore mental health.

Freud emphasized the role of childhood experiences in shaping the unconscious mind, arguing that unresolved conflicts during early psychosexual stages of development profoundly influence adult personality and behavior. In *Three Essays on the Theory of Sexuality*, Freud described how stages such as the oral, anal, and phallic phases contribute to psychological development. He proposed that fixation or conflict at any stage could lead to specific neuroses or personality traits in adulthood. This developmental perspective underpins the psychoanalytic approach to understanding and treating psychological disorders, which often seeks to trace

symptoms back to childhood trauma or repression.

A cornerstone of psychoanalysis is its therapeutic technique, which relies on free association, dream analysis, and transference. In *Introductory Lectures on Psychoanalysis*, Freud outlined how patients are encouraged to verbalize thoughts without censorship, allowing unconscious material to surface. Dream analysis is particularly significant, as Freud considered dreams the "royal road to the unconscious" and a means of accessing repressed desires and fears[6]. Transference, the projection of feelings for significant others onto the therapist, is another vital process, enabling the patient to re-experience and resolve unconscious conflicts within the therapeutic relationship.

Freud's theory also addresses the mechanisms of defense that the ego employs to manage anxiety arising from internal conflict. In *The Ego and the Id*, Freud identified defenses such as repression,

denial, and sublimation as strategies to protect the conscious mind from distress. While these defenses are essential for psychological stability, they can also lead to neurotic symptoms when overused or maladaptive. Psychoanalysis seeks to uncover and dismantle these defenses to achieve greater self-awareness and psychological integration.

Psychoanalysis is not only a therapeutic practice but also a broader framework for understanding culture, art, and human motivation. Freud applied psychoanalytic principles to literature, religion, and society, as seen in works like *Civilization and Its Discontents*, where he explored the tension between individual desires and societal norms. He argued that civilization necessitates the repression of instinctual drives, leading to inevitable discontent and neuroses. This expansive view demonstrates how psychoanalysis extends beyond individual therapy to offer

insights into collective human behavior and creativity.

Critically, Freud framed psychoanalysis as a scientific discipline, though this claim has been widely debated (hence, the debate on its status as pseudoscience). In *An Outline of Psychoanalysis*, Freud described his method as systematic and empirical, emphasizing observation and interpretation. However, his reliance on subjective data and theoretical constructs has drawn criticism for lacking empirical rigor. Nevertheless, Freud insisted that psychoanalysis provides a unique and indispensable lens for understanding the human psyche, one grounded in clinical experience and introspection.

To summarize, then:

Psychoanalysis is a comprehensive theory of the mind and a therapeutic approach focused on uncovering the unconscious origins of human behavior. That is the basic summary of Psychoanalysis as a scientific theory in

essence. Psychoanalysis emphasizes the significance of early childhood experiences, the dynamics of the unconscious, and the mechanisms of defense.

Rooted in Freud's extensive writings, psychoanalysis remains influential, offering profound examinations of humanity into individual psychology and its broader cultural phenomena, even as its scientific status continues to provoke debate.

With the clarification of the nature defined in regards to Psychoanalysis, and with clear sign that Psychoanalysis is, in fact, now a philosophy more than science, we can finally make something that has not been tried before: *the idea of a Psychoanalytic State*.

So what is it in its basic essence?

The Psychoanalytic State revolves around the common social dialectics of the Id, Ego, and the Superego. These just are not the mechanism of the thought processes that govern individual cognition and

behavior; these can be applied to human society, for their entire moral mechanism acts as the sociopsychological scaffolding that structures human interaction and societal development. It can be said that the entire struggles of society are in fact based on these three. Whenever in the state of nature that humankind happens to have, in that state of nature where there is no organized society yet, it is said that the Id dominates all that is raw, instinctual, and primal. But then, seeking to escape this state of nature, humans found a way to transition from this state of nature and into organized society — the Ego triggers the development of man through the rational organization of collective goals and mutual interests. The clash of two moral dimensions had resulted in the creation of civilization-societies, which leads to the creation of the Superego: the moral mechanism of man to create a type of sociopsychological contract in which we surrender our rights of any type (i.e. social rights, et cetera) to the formation of a

state that guarantees the common psychosocial development of mankind.

Here we enter a key concept that is required in essence for the formation of the Psychoanalytic State: the aim of Psychosocial Development. The "social cancer" of man revolves around this concept; leaders in power to corrupt because for one, they cannot handle the pressure of ruling over a large population — thus, they then instead turn to hedonism and decadence which leads to the psychosocial degradation of humankind. Another is the immobilization of resources due to the society's Penis Envy — the envy of power, authority, and the symbols of dominance that drive inequitable dynamics within the social structure. These two things are what makes societies actually collapse; these also lead towards the necessity to reorient the psychological development of society to prevent the worsening of mental collapse: the adage, "the crazier the law, the degraded/dysfunctional the society" is true

here because the irrationality of governance reflects and amplifies the psychological instability of its citizens. If there is no good well-being and everyone is insane, what kind of a society would that be? That society will be a sick society; a society so dysfunctional even its institutions collapse under the weight of their contradictions and failures. The moment the Id overpowers the Ego, rendering the Superego immobilized, is a cause for dangerous and grave concern – the concern of total societal regression into chaos and unrestrained primal behavior will revolve around here, because this is where the real danger lies! Should this actually be left unchecked, and the society worsens after these signs were left "undiscovered", society will go into a Death Drive — Freud defines that the Death Drive is a subconscious impulse towards self-destruction and entropy — starting its immobilization and its traumatic collapse; the collapse and destruction of society as a

whole, irreversible and permeated with nihilistic finality.

That's why the aim of every theoretician based on Psychoanalysis regards this important adage as a true motto for their political theory: "society is sick, and we are the doctors". The Social Hysteria has to be cured and its root causes thoroughly diagnosed in order to eliminate the malignant ideologies and psychological dysfunctions that perpetuate cycles of collapse and stagnation because these are a starting point for the troubles of society: the sociopsychological incapability to mentally rule over the people which leads to the Melancholia of society as a whole. The aim is to eliminate neurosis in society; the goal is to remove the systems of repression that makes society go towards its Death Spiral. The neurosis of society results in its psychosis – and the sources of our social psychosis must be eliminated. What did we mean here? We mean here in this notion

that the society and state then must undertake radical psychological reform, aligning governance with the principles of mental health and collective harmony. It shall establish the embodiment of the state as social reformer: not reform in the traditional sense, but a reform of what Freud called the repressive structures that distort human development and propagate neurosis. This idea then, shall be regarded at the utmost nature of our sociopsychological contract: the contract that gives humanity the necessary tools to transcend its primal impulses and build a stable, thriving civilization.

A psychological reform of society is needed in order to bring out the Psychoanalytic State: a state in which the social psychology of man is oriented in the direction of stable conditions and stable growth through psychological development.

This also meant one thing as well: the idea of the Libidinal Economy.

The concept of the libidinal economy emerges from Freud's foundational ideas about the distribution and regulation of libido, the life force driving human desire and energy. Libido, as Freud posits, is not merely an individual phenomenon but one that shapes and is shaped by social relations and structures. In a society, the libidinal economy refers to how collective energies are invested, repressed, and redirected toward institutions, ideologies, and cultural norms. This economy governs the flow of desires, channeling primal drives through socially acceptable outlets like work, family, religion, and art, which act as mechanisms to sublimate the raw energy of the Id. The balance within the libidinal economy is essential to prevent an overinvestment in destructive drives or an underinvestment that leaves society stagnant and devoid of vitality.

Freud's notion of repression plays a central role in the libidinal economy, as the

Ego and Superego work to manage the unbridled desires of the Id. Society, functioning as an extension of the Superego, imposes restrictions that aim to regulate the libidinal flow, ensuring that individual desires do not disrupt the collective order. Yet, these repressive mechanisms often create neuroses within individuals and social structures, as unfulfilled desires manifest as anxiety, dissatisfaction, or rebellion. Freud's idea of sublimation becomes a critical process here, as the redirection of libidinal energy into creative and productive outlets can transform potentially destructive impulses into contributions to civilization. However, an imbalance—whether excessive repression or inadequate sublimation—risks destabilizing the libidinal economy, leading to phenomena such as widespread social malaise, decadence, or revolutionary upheaval.

The libidinal economy, therefore, reflects Freud's broader insights into the tension between Eros (the life drive) and

Thanatos (the death drive). Eros fuels the cooperative and constructive forces of society, uniting individuals in shared goals and mutual growth, while Thanatos represents the disruptive and destructive tendencies lurking beneath. When the libidinal economy fails to balance these drives, society risks succumbing to a Death Drive, marked by self-destruction and collapse. Freud's psychoanalytic framework suggests that understanding and addressing these dynamics within the libidinal economy are vital to ensuring the psychological and social health of a civilization. Ultimately, the libidinal economy is not just a mechanism of control but a reflection of humanity's ongoing struggle to harmonize primal instincts with the demands of social existence.

This led to some, then, accusing us of a rehash of Freudo-Marxism: the perceived fusion of psychoanalytic insights with a reductive materialist critique of

society, which, while intriguing, fails to grasp the nuances of our framework.

But I want to address two things that make us different from Freudo-Marxism. First is our adherence strictly only to Freudian Psychoanalysis as basis without the mix of other Political Philosophies. This means that we do not dilute the integrity of psychoanalytic theory by forcing it into other ideological frameworks that distort its essential focus on the unconscious.

We do not want to deviate from the principles of psychoanalysis; mixing it with other philosophies does not do justice to the originality of Sigmund Freud's ideas.

And second is our emphasis on the libidinal economy as an autonomous sphere of analysis, rather than as subordinate to class struggle or economic determinism. This means that our critique opens up pathways to explore how desires and drives function independently of material conditions, though they may intersect with them sometimes.

The aim then, and with all things cleared up, the essence of a Psychoanalytic State is this: the end is to cure social insanity, the mean is to create systems of governance and societal structures that prioritize collective mental health and emotional resilience as foundational principles.

Chapter Three

Business Syndicalism

The issue of owning the power of labor and its value can only be resolved if the worker had that means in the first place. Labor value cannot be earned through revolutionary action alone; it should be earned by means of creating economic institutions that they will own the goods by themselves and not just for others.

If a worker owned his business and turned it into a 'cooperative business', then there will be no need for revolution - the moment they have it, they will wield the power to direct their labor towards both individual fulfillment and collective progress. Not only they will own the labor value of production, they can manage then on their own: through intelligent and skillful planning of the workers, they alone are responsible on how they will manage the economy, with the highest aim of fostering innovation and ensuring that the fruits of their labor benefit all who contribute.

For this to happen, there should be an idea to accommodate this notion of

worker-centric business ownership – that being the idea of Business Syndicalism.

What is Business Syndicalism?

Business Syndicalism is an economic system based on the notion of reimagining of the relationship between labor, management, and governance in the economy. It envisions a system where each business is directly controlled by a trade union specific to its industry or sector. This framework seeks to dismantle hierarchical corporate structures, replacing them with a democratic organization of labor and decision-making, thereby aligning economic activity with the needs and aspirations of workers and the broader society.

At the heart of Business Syndicalism is the notion that the workers who produce value should also govern the processes that generate it. In each business, a trade union would hold primary authority, ensuring that operational and strategic decisions are made collectively and transparently. This trade union would be led

by a core leadership team of three workers elected from within the business. These worker-leaders are tasked with managing day-to-day operations, addressing immediate challenges, and implementing decisions made collectively by the workforce. Their position is not one of autocratic power but rather of stewardship, as they remain accountable to their peers and subject to recall if they fail to serve the collective interest.

To ensure cohesion and alignment with broader societal goals, these three worker-leaders are overseen by a five-member group tasked with evaluating the business's broader needs and maintaining cohesion with other enterprises. This supervisory group is composed of representatives from various sectors and external stakeholders, ensuring that individual businesses do not operate in isolation or devolve into silos of self-interest. Their oversight role is intended to harmonize the goals of individual

enterprises with the collective economic system, balancing local autonomy with systemic interdependence.

Business Syndicalism's economic organization lies in its overarching coordinating body, the Greater Union. Comprising representatives from every trade union overseeing a business, the Greater Union functions as a federation of economic actors working together to address macroeconomic challenges and establish strategic priorities. It serves as the ultimate authority on issues such as resource allocation, labor rights, and the equitable distribution of wealth. The Greater Union's decisions are made democratically, with representatives accountable to their respective unions and, by extension, to the workers they represent. This structure not only decentralizes power but also fosters a culture of participatory governance, ensuring that decisions reflect the collective will rather than the interests of a privileged few.

One of the core principles of Business Syndicalism is its adaptability to different economic sectors and scales of operation. In industries requiring high levels of specialization or coordination, such as technology or healthcare, trade unions can establish subcommittees or task forces to address specific challenges while remaining accountable to the larger union. Similarly, in smaller enterprises, the structure can be streamlined without sacrificing the principles of worker control and democratic oversight. This flexibility allows Business Syndicalism to accommodate the diverse needs of a modern economy while maintaining its commitment to labor empowerment.

Business Syndicalism also seeks to address the externalities often ignored by traditional capitalist frameworks. By integrating environmental and social considerations into decision-making processes, trade unions can ensure that businesses operate sustainably and ethically.

The oversight provided by the Greater Union allows for the enforcement of industry-wide standards and the promotion of practices that prioritize long-term societal well-being over short-term profit maximization.

Critics may argue that such a system risks inefficiency or bureaucratic stagnation. However, the participatory nature of Business Syndicalism encourages innovation and accountability, as workers are directly invested in the success of their enterprises. Furthermore, the collaborative structure of the Greater Union provides a platform for resolving conflicts and disseminating best practices, fostering a culture of continuous improvement.

To summarize, Business Syndicalism believes that each business is controlled by a trade union; in each business with a trade union, it is headed by three workers overseen by a five-man group for needs and cohesion. All businesses will be overseen by a governing body of all trade

unions with a business, called the Greater Union.

This is our new economic model for a new form of a worker-centric economy.

In such a society therefore, the means of production will be collectively owned and operated with a focus on long-term sustainability and social responsibility. Decisions regarding production and resource allocation would prioritize the well-being of both people and the environment, ensuring that the system remains just and viable for future generations. This framework instills a sense of accountability, as each worker understands that their contributions directly impact their shared community and collective success.

Should a society be established on this economic ideal, this results in such a society where the worker has no alienation since they will all share as one economic organ that thrives on workerism and

cooperation: workers would not only labor for their immediate needs but also for the broader advancement of their society, creating a culture of purpose and belonging. The idea between the individuals and the collective would redefine work as a source of pride and empowerment, not just survival.

This kind of society, therefore, should it transition into Business Syndicalism, must consider the worker at the heart of its policies and its capability to control the means of labor.

Chapter Four

Managed Society

Before we proceed to the idea, let us ask ourselves this important question first:

Are Humans naturally social and cooperative beings by their own nature?

This thesis shall take the position that Humans are, in fact, *inherently social and cooperative beings, as evidenced by their evolutionary history, cultural behaviors, and psychological tendencies*.

Anthropological studies reveal that human survival has always depended on social structures. Early humans thrived in groups by sharing resources, cooperating in hunting, and protecting one another from predators[8]. Evolutionary biologists argue that traits such as empathy and altruism are encoded in human DNA, suggesting an innate predisposition toward cooperation[3]. This reliance on collaboration indicates that humans are fundamentally wired to work together for mutual benefit.

Cultural systems across history reinforce the natural tendency for

cooperation among humans. Sociological research shows that civilizations have always relied on rules and norms to ensure harmony and collective progress[4]. Religious practices, communal rituals, and governance systems are evidence of human efforts to foster unity and cooperation[2]. Furthermore, studies in cultural anthropology highlight how shared beliefs and traditions serve as tools for cohesion, reflecting an innate social nature[6]. This pattern underscores the argument that humans are naturally inclined toward working together to achieve common goals.

Psychological evidence further supports the view that humans are inherently social. Experiments in developmental psychology demonstrate that even young children show a preference for helping others, suggesting an innate cooperative instinct[9]. Neuroscientific research also highlights how the human brain is wired for social bonding, with

chemicals such as oxytocin promoting trust and attachment[10]. Additionally, the phenomenon of social pain, where humans experience distress when excluded, underscores the deep psychological need for connection[5]. These findings confirm that social and cooperative behaviors are deeply rooted in human psychology.

Critics might argue that humans are competitive and self-serving, pointing to conflicts and power struggles throughout history (Ayn Rand, the Social Darwinists, and Friedrich Nietzche are of these positions). However, such behaviors often arise from environmental pressures rather than innate tendencies. Cooperation, in fact, frequently underpins competition; for instance, teamwork is essential in competitive sports and business[1]. Furthermore, instances of conflict are often balanced by countless examples of altruism and collaboration in times of crisis, such as natural disasters[7]. These considerations

show that while competition exists, it does not negate the fundamental cooperative nature of humans.

We therefore conclude with enough findings in that humans are – again, in this overview – naturally social and cooperative beings, as demonstrated by their evolutionary history, cultural practices, and psychological makeup. The evidence suggests that survival, progress, and emotional well-being rely heavily on social bonds and collaborative efforts. While the nature and presence of competition exists, it often coexists with and depends upon cooperative behaviors. This deep-rooted inclination toward common connection and collaboration has enabled humans to create thriving civilization-societies and adapt to challenges.

As such, it is evident that cooperation is an essential and defining feature of human nature.

This analysis, thus, brings up a question that results in its unique interpretation: is a planned society-civilization good? (Or, to reword: is a planned society a good society?)

A planned society, where social organization and cooperation are deliberately structured, can be beneficial if rooted in human tendencies toward social and mutual cooperation. As noted in previous findings, humans are naturally inclined to cooperate and establish norms to foster unity and progress[4]. A planned society can harness these tendencies by creating systems that promote just fairness, reduce interhuman conflict, and ensure common and equitable access to resources[2]. For instance, systems of a welfarist type and educational initiatives reflect the potential for structured cooperation to address collective needs.

So, if a society is properly aligned with human social instincts and its nature, a

planned society can create an environment that supports well-being and stability.

The thing with planned societies, however, is that (according to political philosophers and political scientists) the success of a planned society depends on its flexibility and inclusivity. Historical examples reveal that rigidly planned societies often falter because they fail to accommodate diverse perspectives and changing circumstances[6]. While humans are cooperative, they also value individual autonomy, and societies that suppress this can provoke resistance and unrest[8]. Effective planning must therefore strike a balance between collective goals and personal freedoms to avoid stifling creativity and innovation – an idea usually put forward by Western social scientists.

However, one thing can be gleamed from the data gathered, is that *a society that listens to its citizens and adapts to their needs is more likely to thrive.*

In short, *a symbiosis with society and its civilization.*

Additionally, a planned society can mitigate the dangers of unchecked competition and inequality. As noted previously, while humans are cooperative, competition can arise under environmental pressures, leading to social disparities[7]. Planned systems, such as progressive taxation or universal healthcare, can address these imbalances and foster a more cohesive society[1]. Such measures align with human tendencies toward fairness and empathy, ensuring that *cooperation prevails over conflict.*

With planned societies, others pointed out that economic stability is another advantage of planned societies, as centralized systems can address market failures and prevent crises that can be controlled efficiently in order to not worsen the situation further. Historical examples, such as the New Deal in the United States, reveal how government intervention and

planning during the Great Depression revitalized the economy[11]. In modern times, planned policies have helped nations manage challenges like climate change and public health emergencies[13].

Planned societies thrive when they incorporate decentralized decision-making and local participation. Elinor Ostrom's work on managing common resources shows how communities can self-organize to solve problems without requiring top-down control[13]. Similarly, participatory budgeting initiatives in cities like Porto Alegre, Brazil, demonstrate that involving citizens in planning processes enhances trust and effectiveness[14]. These examples suggest that a good planned society respects autonomy while providing structure, creating a system where both the collective and the individual flourish. A hybrid approach often proves most successful.

However, some critics of the planned society have their two criticisms – the first is their rigidity. Sociologists warn that rigid systems often fail to adapt to the dynamic needs of society, leading to stagnation and resistance[15]. For planning to succeed, it must allow room for flexibility and prioritize participatory governance that reflects the will of the people[16]. This balance, according to Western analysis of planned societies, is critical to ensuring that planning serves the collective good without suppressing individual aspirations.

Also, another point of criticism: *the risks of overplanning must also be considered*. Excessive control and micromanagement can undermine the natural adaptability of human societies, leading to inefficiency or authoritarianism[3]. A poorly planned society might ignore grassroots initiatives or fail to account for cultural diversity, weakening its cohesion and sustainability[12]. Thus, while planning is essential, it should complement

rather than replace organic social dynamics. Societies that incorporate both top-down planning and bottom-up innovation are better equipped to address complex challenges.

But is this all what we can get off and for the idea of the planned society? I think not; if we want a planned society based on the natural cooperation of humankind, we must go far beyond planning.

We must not just plan, we also must manage; these words might be similar in essence, but in reality, it is not. The word "plan" means and implies foresight and intention, the crafting of a framework for the future. However, "manage" involves the active, ongoing engagement with that framework, adapting it to the evolving complexities of human needs and circumstances.

And thus birthed the idea of the *Managed Society*.

Based on these basic assumptions from the concise data given, we assert that Mankind is a natural social organism. It cannot exist without common cooperation, nor without shared understanding and mutual reliance that bind individuals into cohesive communities. All human civilization-societies are based on cooperation, for that is the law of civilization and of organisms. Like-minded people indeed, had the highest chance of survival. It is only through cooperative learning that we truly unlock the potential of human creativity and adapt to the complexities of our ever-changing environment.

Thus, it should only come natural that society must be planned and managed. If one wants to preserve the liberty of peoples, it should manage the mechanisms of liberty to keep society afloat through likeminded collective unity. Humans, because of their intelligence and capability

to world-disclose, they have the natural ability to collect, categorize and analyze the data in their world and share it to others. And this data can be used to turn into ideas and things that will help them survive.

It is here that, based on the law of civilization and society, such a civilization-society must be managed by the rulers and subjects in a symbiotic manner: that is also the law of politics. In every regime that has existed since the beginning of humankind, that is the rule: the ruler not in touch with the people and its existential embodiments - Civilization and Society, as well as their characteristics, the Three Spheres and Six Pillars, then there will be revolt and disobedience. All is social in the lens of politics, reflective too of the human as on organism: no Man, whatever the state of Nature, is an island - he or she needs others in order to grow and improve his conditions in the world.

The law of cooperation is the law of survival: that is the rule.

And thus, the idea of a Managed Society results in the idea that a system of administration that aims to order society through planning systems designed to negate and suppress the instabilities of human urges in order to restore the true human nature of mankind: from chaotic ordered barbarism to social and natural cooperation, accommodating the diverse aspirations and innate capabilities of individuals while fostering sense of unity within the collective framework. Its purpose, then, is realignment: the return of humanity to its foundational principles of natural altruism.

This means that this system of management cannot be democratic or totalitarian, anarchist or statist; this system wants to go beyond these simplistic modes of sociopolitical governance, for all of these are contrary to human essences. It shall,

then, be aligned within the organic society; the natural whole of civilization-society as the 'willed essence of being' as governance. To form a society based on these models of governance would lose the true soul of society; it must come naturally!

Managed Society also promotes the idea of Social Commensalism as the essence of government: instead of "by the people" or "for the people", it should be "with the people", for cooperation is our social contract. However, in Social Commensalism, both shall benefit: the society will benefit from the state.

Social Commensalism then, is also a form of symbiosis: this represents a mutual exchange where both the governing structures and the governed populace sustain one another, ensuring a balanced and thriving community – a community of cooperation. Managing this fine line that makes society stable is a thing to be

considered in this system of social commensalism. This symbiosis of state and society and society with the state must be without strain, for eventually the tension between governance and individuality could destabilize this equilibrium, leading to either despotism or disintegration of unity.

Beyond these things, it is necessary to control society in order to bring out a society that has controlled restraints that does not relapse into collapse, hedonism and decadence. Any society that does not prevent these things will result in a stale, degenerated, and finally, a destroyed society, for any unnaturality must be stamped; if it was left unchecked, then societal collapse will result.

Thus, like an organism, it must have a societal defensive mechanism to keep society stable and shed all that is unnecessary: a continuous process of refinement, akin to the immune system of a living organism, which identifies and

mitigates threats while fostering growth and adaptation. The entire will of Social Commensalism revolves around the unwavering commitment to fostering harmony between innovation and tradition, freedom and order, ensuring a dynamic yet stable societal evolution. Social Commensalism, then, believes in a planned society based upon managing the society in this way of governance so that it will keep itself intact for thousands of years and more, undergoing multiple changes in its existential essence to suit the conditions of society, renewing and remodeling itself forever, like an Axolotl shedding its dead skin.

It is societal evolution, managed and controlled; creative and planned – all under cooperation. *This is the essence of Managed Society* – a system in which the state grows with society, under natural cooperation, guiding its development!

Another addition can be gleamed to the idea of the Managed Society is a new type of economy: an Artisanal Economy. This is a direct result of the ideas contained here about the Managed Society as sociocultural development.

The Artisanal Economy represents a qualitative approach to economic systems that prioritizes the intrinsic worth and creativity of products over conventional notions of value derived from market dynamics or labor. It emerges as a response to traditional quantitative economic frameworks like market, mixed, planned, and traditional economies. This economy emphasizes skill, creativity, and production as the core drivers of value, moving away from the dominant paradigms of capitalism, where market value prevails, and socialism, which focuses on labor as the primary determinant of worth. The essence of this system is encapsulated in the rejection of planned obsolescence, promoting long-

lasting, meaningful production. Artisanship, in this context, signifies not only the mastery of craft but also a philosophical commitment to creating products that fulfill genuine needs and desires. This economy thrives on creativity and innovation, fostering a culture where quality and utility are paramount.

In this economic system, products are evaluated through three key qualities: production, creation, and worth. Production entails the craftsmanship and technical skill applied in making a product, reflecting the artisan's expertise. Creation embodies the unique, innovative aspects that differentiate the product, infusing it with individuality and purpose. Worth is the culmination of these efforts, representing the desirability and utility of the product in meeting human needs. Unlike traditional economic systems, where worth might be quantified through monetary metrics or labor inputs, this model situates worth in the product's ability to

resonate with users on a practical and emotional level. Consequently, products within this economy achieve value not by their market price or the effort required to produce them, but by their capacity to inspire satisfaction and fulfillment.

A distinguishing feature of the Artisanal Economy is its emphasis on skill as a foundational element. Artisans must possess a high level of expertise, allowing them to transform raw materials into products of exceptional quality. This expertise translates into a commitment to meticulous craftsmanship, where each item reflects the artisan's dedication and vision. Unlike industrial production, which often prioritizes efficiency and scalability, artisanal production places human creativity and precision at the center of the process. This prioritization ensures that products are not only functional but also imbued with aesthetic and cultural significance. The emphasis on skill creates a feedback loop

where artisans continuously refine their craft, leading to even greater innovation and quality.

This economic system then, means for one thing: *creativity is the lifeblood of the economy, and thus, is the lifeblood of the Managed Society.*

Creativity is the lifeblood of this economic system because it drives both production and desirability. In this context, creativity is not merely an individual trait but a collective ethos that pervades the entire economic structure. Artisans are encouraged to experiment, taking inspiration from diverse sources and pushing the boundaries of traditional design. This approach fosters a dynamic marketplace where originality and uniqueness are celebrated. Products are evaluated not only for their functionality but also for their ability to tell a story, evoke emotion, and foster a connection between

the creator and the consumer. By prioritizing creativity, the Artisanal Economy resists commodification, ensuring that each product remains a testament to human ingenuity and imagination.

A critical principle underpinning the Artisanal Economy is its stance against planned obsolescence. Planned obsolescence, a hallmark of many contemporary industrial systems, undermines product longevity for profit motives. By contrast, the artisanal approach champions durability, sustainability, and timelessness. Products are designed to endure, reflecting the artisan's respect for resources and the consumer's investment in quality. This principle aligns with broader ecological concerns, as it reduces waste and promotes resource conservation. Moreover, it fosters a culture of responsibility and accountability among producers, ensuring that products fulfill their intended purpose

without necessitating premature replacement.

Thus this system redefines the new foundations of economic value by centering on creativity, skill, and the worth of products as measured by their utility and desirability. It rejects the exploitative and wasteful tendencies of traditional economic systems, offering a sustainable and human-centric alternative. By prioritizing craftsmanship, innovation, and durability, it fosters an economic environment where both producers and consumers engage meaningfully with the products they create and use. This model challenges conventional paradigms, promoting an economy that values human creativity and the inherent worth of well-crafted products. In doing so, it paves the way for a more sustainable, equitable, and fulfilling approach to production and consumption. As such, the Artisanal Economy stands as a

beacon of possibility for reimagining economic systems in the 21st century.

The entire point, then, of the Artisanal Economy is for society to remain creative embodied in the goods that they create.

This means that a Managed Society is also a literary society, since it is founded on the cultivation of critical thinking and the dissemination of knowledge through written works. This means that the Managed Society is a society of readers — a Reading Society — where every human settlement of any type is a settlement with books in it, a "book town" each fostering a culture of literary engagement and intellectual growth. This is done in order to raise up and enhance the literary power of society, since a literate population is essential for informed decision-making and collective progress. The capability to read and write is tested by its reading comprehension, and true comprehension needs to enhance

understanding of society and its reality around it; it is the foundation for meaningful participation in social, cultural, and political life.

Thus, to summarize the idea of a Managed Society: this is a type of society that emphasizes the return to society through restoring the most prominent natural quality of humankind: the quality of controlled cooperation.

Through a Managed Society, it involves a truly sophisticated understanding of human nature, acknowledging both our capacity for cooperation and our potential for conflict. The challenge for this new society then lies in harnessing our collective strengths while mitigating our inherent weaknesses.

This necessitates a system of governance that is both responsive and resilient, capable of adapting to changing

circumstances while maintaining its core principles.

The Managed Society, to conclude, is not just a framework for governance or economics but a holistic vision of civilization—a civilization that thrives on the timeless principles of cooperation, creativity, and adaptability, securing a society where humanity collectively prospers in accordance with the development of society and its civilization.

Chapter Five

Cyclical Theocracy

There are two choices that a civilization-society can face in the modern world in the regarding question of the role of religion in society: either secularism and/or state atheism, or a theocracy and/or state religion. These decisions often dictate the trajectory of societal values, governance structures, and the relationship between individuals' personal beliefs and public life.

However, one small thing about those ideals:

These choices have been so restrictive in nature that they leave little room for nuanced systems that could accommodate diverse religious and non-religious perspectives equally. Both sides either way are not good solutions to resolving the question of the role of religion in society. Both sides are in fact, questionable at best and maybe unnecessary; it does not fully satisfy the worldview in which all belief systems, whether faith-based or secular, coexist on an equal footing while maintaining societal harmony and individual

freedoms. Our choice of coexistence lies in the fact that the plurality of religions does give man the great advantage – the advantage of common awe.

The trouble with these two things lies in its ideas; the notion of secularism or state atheism implies that by nature of humanity, it must sever itself from any intrinsic spiritual or metaphysical framework to progress; and the notion of theocracy or state religion implies that by nature of humanity, it must be governed and unified under a singular spiritual doctrine to function cohesively – and for others, a state religion hampers the development of society.

But another point of contention for these two ideas is the accommodation of different religious worldviews in one Civilization-Society.

The thing about the societies and civilizations that are pluralistic in nature, such as the case of Indonesia and its Pancasila, where its first tenet became the

first cornerstone of plurality, of what defines a unified yet diverse collective ethos, grounded in mutual respect for varied religious identities. In fact their first tenet is what it triggers the necessary creation of the so-called Cyclical Theocracy. But it's not just pluralistic societies that triggered this creation of theocracy.

Western perceptions and attitudes in the nature of religion and its role of society has been of multiple perspectives. They generally perceive religion as either a private, personal sphere separated from governance or, in some cases, a foundation for universal moral and ethical frameworks.

However Eastern perceptions of the same thing have also been of multiple perceptions. They perceive religion as inherently intertwined with cultural, social, and governance systems, often adapting fluidly to societal changes while retaining spiritual influence.

However what is common with these two perceptions is that the role of

religion as well have been a perspective that ultimately acknowledges its power to shape values, community bonds, and even geopolitical strategies, despite varied approaches to its integration in state systems.

So what is the fuss, all the fuss, about the idea of Cyclical Theocracy?

What is a Cyclical Theocracy? It is a type of theocracy where religion has been supreme authority in governance of the civilization-state; it is a religious state governed by priests, but instead of one religion, the religion will change at certain intervals of time, be it five years or more, and the process of change can take on many forms: it can be through a democratic process or through a Cyclical system. Every 5 years, a religion would head the government and become the new state religion. This meant that the state and church should not be separate, but rather united.

In short, it is a pluralistic form of theocracy wherein no single religion maintains permanent dominance, and governance rotates among diverse faiths to ensure equity and mutual respect.

Cyclical Theocracy only emerges when one Civilization-Society is composed of many different religions. It can also be best implemented when that region is at risk of religious war.

A Cyclical Theocracy by its nature, will and can create a system of shared governance that mitigates sectarian conflicts by granting equal opportunities for representation and leadership to all major religious groups. This periodic switching of religions will create very interesting dynamics in society; only when this kind of system is implemented can we truly see what would be interesting happen to a pluralistic religious society that will change its state religion every period of time. Cyclical theocracies can also implement the legislature system in order to accommodate

the numerous views of religions in the new theocracy. But instead of political parties, there will be religious groups heading the helm of government and the establishment of laws — there will be no political parties and politicians in this system. This means by its nature, a Cyclical Theocracy substitutes partisan politics (partisanship) with faith-based representation, creating a governance model rooted in spiritual consensus rather than political division.

Cyclical Theocracies do not collapse because everyone is under a system of the theocratic commonwealth: this means that religious groups cooperate under a shared framework that prioritizes unity, stability, and the equitable distribution of power over domination or exclusion. A covenant of religions sharing equal power will be established in the process of creating the Cyclical Theocracy. This ensures the common stability and common solidarity between religious groups in order to head

the government by way of common cooperation.

Thus a common unity must be enforced.

The thing about society is that, since that is an aggregate of human beings who share the same existential attributes and thus become the foundation for the development of the Whole (in short, what we call the 'nation' is actually what we call Society).

Thus, the idea of the Cyclical Theocracy recognized this fact. But what to do with this fact?

It is simply that the Cyclical Theocracy recognized that governance cannot merely be an exercise in uniformity or exclusion but must be a dynamic process that acknowledges the fluid and diverse nature of human societies; it stands as a testament to the possibility of harmonizing the spiritual, cultural, and political dimensions of civilization by creating a system where no single doctrine dominates indefinitely, allowing the cycle of religions to reflect the cyclical nature of human beliefs,

thus offering a model that not only prevents sectarian strife but also promotes collective flourishing under a framework of mutual respect and adaptive governance.

Thus in short: the idea of the Cyclical Theocracy is the solution and the alternative to the idea of state atheism and state religion, secularism and establishmentarianism. The Cyclical Theocracy is a system where power is shared equitably among all religious traditions within a civilization, fostering an environment where the numerous beliefs of society becomes a source of strength and governance is guided by the collective spiritual wisdom of its pluralistic society.

Chapter Six

Well-Being and Human Tradition
(Compassionate Conservative Humanistic Capitalism; Conservative Humanism)

Well-being is our custom.

Well-being then, is our tradition.

Time and time again, it has been proven that a civilization-society that aspires and cares about the well-being of its people results in the creation of a society that is prosperous and powerful. Society is not just our personal business to manage, where one's actions concern only oneself and no one else; it is, in fact, everyone's business, where each of us in our social relations treated everyone cares for each other — and looks for each other. This is the principle of what society is: to care for the well-being of others as our means of values, and thus caring for one another is our tradition — in fact, to care for each other is a universal tradition among the civilizations of mankind; well-being then, is our universal rationality that governs each action in society that makes its stable and enables the flourishing of every humane individual and the noble collective as a whole – this is our greatest obligation in our essence.

We are familiar with the concept of well-being. It is not abstract and it is not something that is utopian in nature: the act of well-being is presently familiar to us and is definite in nature. No stable society can exist without it; a group of like-minded people, no matter how different on many scales, will always have the essence and tradition of well-being engrained in the psyche of man. This idea has long been a part of our human experience, tried and tested so many times that the idea of well-being still works and has never failed in the execution of its idea. This means that well-being is necessary for our survival; it is what binds us to one another and makes survival possible in both the material and moral sense.

That means for a stable and equal society one must focus on well-being, on the self and for others. Therefore, anything that is good for the well-being of man should remain; but if it's bad, then it should be destroyed, expelled or removed. Any

purpose that has no well-being should be prohibited in the Civilization-Society of a new mankind. Since all human conscience is based on the idea of well-being, we shall strive to create a society where institutions of economy is and are oriented with the idea of a moral well-being. The market should be based on the well-being of the people and not based on just mere profiteering and exploitation that erodes the moral fabric of our community.

This also raises the idea of an interesting possibility: the idea of sustainability should be based on our universal tradition of well-being. No one can sustain if there is no well-being: if one wishes to give a beggar on a street a thing, one must not just give him money; give him what it needs, a food, shelter, or seeking help. Helping is our tradition; a human that helps the good people must be the ideal of what we aspire to be, the living example of our rational morality. Society then, most expurgate those who swindle and those

people who aim to do more bad in society. That is why our new state most imbue moral authority; the mobile authority of the state to its people by means of putting humanity at the center of its life, with well-being as its great force for life, for its very life. It is within here then that tradition will start to (as we previously asserted) grow with the steady cultivation of the moral consciousness of mankind.

This meant that we want to preserve and remodel society towards the Family structure: not an authoritarian family structure, but a rational and human family structure – not controlling, but a family that is willing to grow for their collective and stable harmony as well as guaranteeing their mutual development. We want a Family structure that aims to coexist together. We want a form of marriage that is not just for the sake of love, we want marriage for the sake of cooperation and not incompetence. Incompetent families only bring domestic violence and the inability of humanity to live

out a life of well-being. We want a stable family steep in well-being as tradition, guiding the next generation with care, morality, and shared purpose.

And thus, one thing is clear:

No man can ever be an island.

No one ever is.

Our rational traditions are what makes us live forever; we are against the radicalism of the ideologies that tear apart the unity and well-being of our shared humanity. Our authority lies within those who preserve and rationalize the idea of our common well-being; it is our lifeblood, it is what makes society whole in its purpose, its actions, and its aspirations for justice and prosperity. Those in power have a moral obligation, our obligation is to protect our society from the disappearance of its well-being, and it's very life that we strive to defend. Power does not belong to those who do not care about the state of our society, our only belongs to those who are worthy, the ones who are the guardians of

justice, the caretakers of morality, and the stewards of life.

Our life too, is our well-being. Anything that does not respect the life of a human being does not respect the well-being of humanity. And if we do not respect well-being we do not respect our traditions in our authorities – the principle lies in the idea that to uphold the dignity of human life is to uphold the sacred trust of society, a trust that binds us to our history, our present, and our future as one civilization united in care and purpose. Some call us derogatory names for those who believe in this common sense that a life is worth everything, calling us "backwards", "un-progressive", and anything else that they can throw at us. Life is not meant to be thrown away, it is meant to be loved and cared for.

On the same note, because since we want to restore the moral dignity of humankind in its life for its sanity of well-being, we take the position then that we are pro-Life in nature. We argue that the idea of

abortion is the denial of the fundamental value of life itself, undermining the sacred trust of society to protect the well-being and dignity of every human being. The life of a human being is valuable because it is human and full in essence; it wants to have a life of its own, a world of his or her own making, a being. But in those that have high-risk/life-threatening pregnancies that threaten the life of the mother, we do not oppose it as such, for the reason lies in common sense: it is better to save one life than to lose both, for the preservation of life is always the greater moral good. However, the right to life is a right that we should uphold for humanity has a right to live its own life, and to live life as it is central to the well-beingness of our traditions of care, morality, and the dignity of existence.

We of our position rejects anti-intellectualism as the foundation for our new tradition, since rationality is our tradition and traditions come from rationalities about the world and ourselves

as the outlook for who we are and the proof that this works. The plague of the decline of traditions is blamed upon the irrationality of those who seek personal gratification at the expense of communal well-being, rejecting the wisdom of rational customs that have been proven to sustain humanity through time. Those that cannot defend their traditions cannot then defend their rational mind; this is what leads to the downfall of society as a whole. Ideas have consequences; but the failure to anchor those ideas on rationality and moral well-being leads to chaos, fragmentation, and the erosion of trust within the fabric of society.

And thus, we are against two things: stagnancy, which causes the decline of society; and a society based upon hedonism and decadence as its essence, where the negative essences of man will proliferate and threaten our noble society towards the death of virtue, harmony, and our collective purpose. Morality then, shall be the basis and force of our rational traditions that will

lead us to attain the great will of well-being. Why? It is because it provides the guiding principles that ensure the survival and flourishing of both the individual and the collective.

All of these things we so far discuss leads us to the idea of Capitalism as the attainer of well-being in society.

But why? We stated before that the markets are a tool that can serve either moral ends or destructive purposes depending on their orientation and regulation. The markets can be the standpoint for a 'moral reform' of society since within those markets lies the wants of those markets lies the wants of humanity to flourish and the principle of equitable exchange that uplifts the well-being of all participants.

This we state, we are Conservative Humanists; we embody compassion as our conservatism, and we embody capitalism as the way to humanism. Combining these things makes us a new ideal in which the

moral foundation of tradition and the dynamic potential of markets unite to create a civilization that prioritizes human dignity, collective well-being, and the sustainable prosperity of all.

And to summarize our entire new ideal of Conservative Humanism, we revolve around these key points:

We believe in well-being as the foundation of society, ensuring the prosperity and stability of individuals and the collective.

We believe in mutual care as the essence of society, where each person's actions are interconnected and contribute to the well-being of others.

We believe in well-being as a universal tradition and rational principle that has guided humanity and must continue to do so.

We believe in the necessity of well-being for survival, binding humanity both materially and morally.

We believe in a rational and human family structure that fosters collective

harmony and mutual development, rejecting authoritarianism and control.

We believe in marriage as a foundation of cooperation, not solely based on love but on shared competence and well-being.

We believe in stable families steeped in the tradition of well-being, guiding future generations with care, morality, and purpose.

We believe in preserving what is good for well-being and removing what harms it, ensuring society's moral and material stability.

We believe in aligning economic institutions with moral well-being, rejecting exploitation and prioritizing human dignity in markets.

We believe in sustainability rooted in well-being, where actions help those in need and uplift society collectively.

We believe in moral authority based on humanity's well-being, with a state that centers life and care as its guiding force.

We believe in rational traditions that unify humanity and uphold justice, prosperity, and shared moral values.

We believe in the responsibility of power to protect the well-being of society, entrusted only to those who uphold justice and morality.

We believe in the sacredness of human life, which must be respected, cared for, and preserved as central to society's dignity.

We believe in being pro-life, supporting the preservation of life while acknowledging exceptions where common sense and moral good prevail.

We believe in rationality as tradition, rejecting anti-intellectualism and embracing rational customs that sustain humanity.

We believe in opposing stagnancy and hedonism, which undermine morality, harmony, and the collective purpose of society.

We believe in morality as the guiding principle for traditions and actions that ensure survival and flourishing.

We believe in markets as tools for moral reform, capable of serving humanity's well-being when regulated appropriately.

And thus, we believe in our own ideal of Conservative Humanism, uniting compassion, tradition, and dynamic markets to create a civilization centered on dignity, well-being, and sustainable prosperity. This is our new conservatism and our new humanism for the modern age in a time where society is facing its stagnancy and animosity in the lifelessness of the 21st Century.

We are the true Political Right, fighting for what is right.

Chapter Seven

The Idea of Ordered Freedom

Freedom without order is like a fish without water; it cannot survive, for order provides the structure within which freedom thrives and takes meaningful form.

Any society that has no order present in its social organism cannot prosper and will relapse into the state of nature. This is true in that order – which is discipline manifest as a collective – is the great engine of all civilizations, transforming the chaotic impulses of humanity into a stable harmonious action that will result in the individual energies coalescing towards a society that functions as one social organism. Without it, the bonds that hold society together fray, and the higher aspirations of humanity—justice, culture, and progress—become unattainable dreams. *Order is not the enemy of freedom but its necessary companion,* for only within the bounds of order can freedom achieve its fullest expression, uniting liberty with responsibility and individuality with solidarity.

There is no civilization-society in history that prospers without some sort of order in its society. Even civilization-societies based on the Anarchist ideal need order to function effectively. In such societies, order emerges not from imposed hierarchy but from mutual agreements, shared values, and the voluntary cooperation of its members. It is a testament to the adaptability of order that it can manifest in myriad forms, from the codified laws of a centralized state to the unspoken understandings of a communal ethos.

If a society loses its discipline, nothing good will come out of it and it will relapse itself into a high level of mental-ethical barbarity: the individual's desires will reign unchecked, reducing the collective to a cacophony of self-interest, where the pursuit of immediate gratification becomes triumphant, and the very fabric of society unravels into chaos. True societies have self-control over oneself and for others, the discipline needed to channel their energies

not into the pursuit of selfish indulgence but into the creation of a shared destiny, where the harmony of individual aspirations with collective purpose elevates humanity from mere survival to the pursuit of the sublime.

If Mankind wishes to prosper towards freedom – the freedom and right to live as it is, then it must accept order as its willed idea, the will to order and discipline by way of self-control and mutual respect, for only through the conscious embrace of order can humanity transcend its basest instincts, forging a society where freedom is not the fleeting whim of anarchy but the enduring legacy of a disciplined and harmonious collective will.

Rome fell because its aristocracy has no self-control.

The Han Dynasty fell because Dong Zhou has no self-control, leading to its dynastic decline.

The Ottomans fell because they too, have no self-control.

Self-control and discipline.

These are the keys to attaining order, and without them, there is no freedom.

How can you be free if there is no one to regulate these impulse of chaos?

How can one respect the rights of others, say, human rights, if it does not understand the need for restraint? The very concept of rights presupposes the existence of limits, both personal and social, that ensure the liberty of one does not infringe upon the liberty of others.

Thus, without the foundation of discipline and self-regulation, the individual is left adrift in a sea of impulses which consumes the ego and destroys all sort of rationalities, which is not mere absence of constraint but the ability to act within a framework that respects both the individual and the collective.

All of these is summarized into its central point of the discussion:

All societies needed order to attain freedom.

When we talk about order, we talk about the system of stability-manifestation, the system that the people can keep themselves in the natural state of stability that the people can maintain through their will and action – a "willed action" of sorts that the people's societal sphere can advance themselves into the unified properness of responsibilities.

This is what we mean by order.

An example here is like a child in the playpen, where the boundaries are not a punishment but a safeguard, allowing the child to explore within the confines that ensure safety and growth, much as a society requires boundaries to allow the flourishing of its members within the secure framework of responsibility-togetherness (the so-called "jointness of society"), where the whole thrives as the individual is nurtured in their fullest expression.

And when we talk about freedom, we talk about the concept of self-familiarity in the organism of oneself as its own being.

This meant that freedom is, in fact, the awareness of what one can do to the world and has supreme control over its very own organism, of its own being, that is unimpeded by the constraints of its very growth that allows it to experience the world through its own rationality of what one can do and be aware of things.

This is what we mean by freedom.

An example here is like a person in an office space, where the individual has the autonomy to make decisions and express creativity, yet is guided by the structure of responsibilities and collaborative efforts, allowing for personal fulfillment while contributing to the collective well-being.

In this balance then, freedom flourishes within the order, just as a plant grows best when given both the freedom to reach toward the light and the stability of the soil beneath it.

This is what we mean by the concept of Ordered Freedom: this is the delicate but powerful harmony between

autonomy and responsibility, where the individual's freedom is not the unchecked license to act, but the ability to flourish within the parameters that preserve the common good, ensuring that all can achieve their fullest potential without sacrificing the unity that binds them in holistic oneness with society and the world.

Ordered Freedom believes then, in the unity of order and freedom – the only way to be free is to be under the state of restraint.

PART TWO

The Other Societies

Chapter Eight

Maistre and Hashem's 'Divine Just State'

Religion, although its essence is to explore the world of the Immaterial, can also be a source of political ideals. This is not surprising since it deals with the idea of the Abstract well, which is the great domain of the Immaterial.

In fact, some of the earliest civilizations use religions as the first basis for the theorization of governments long before they are standardized and formalized, with its own clear ideas of authority, power structures, and moral codes. This meant by its nature, religious beliefs often influence social norms and shape community behaviors, creating a framework for societal interactions. These early foundations (or proto-political structures) laid by religious principles continue to impact political systems and governance structures globally.

One notable example of civilization-societies in human history are the rulers of Sumerian city-states. These rulers, known as priest-kings, claimed divine authority, acting as intermediaries between

the gods and the people[1]. They were responsible for conducting religious rituals, interpreting omens, and ensuring the favor of the gods[2]. The Code of Hammurabi, one of the earliest written legal codes, invoked divine authority, emphasizing the importance of religious principles in law and justice[3].

Thus, this meant that the moment Mankind has world-disclosure in Totality, and the moment they discover the Immaterial and the Abstract-Unseen, which is a part of Totality – Mankind will use Religion as a starting point of its political ideation by its full nature.

And when Religion begins emitting the ideas coming from the manifestation of the Abstract-Unseen, such as 'power' and other intangible human concepts, becoming the foundational basis for what will come to be known as 'government', 'state', and then finally, 'politics' – the organ of all civilization-societies mastering the art of governing its peoples in groups.

Even today in the modern world, there are still religions – even new religions – have their own political ideations and worldviews applicable to them and are surprisingly, developed and matured. This is the result of Mankind's relation with the Abstract-Unseen; a relation proved beneficial in the long run.

In the year 2022, a new religious movement in Asia emerged calling themselves fully the 'Ahmedi Religion of Peace and Light'[A]. Their group immediately made headlines in the news[6, 7] and become the subject of academic examination about the group[8,B] something that has not seen in

[A] For the sake of simple identification, this religion in particular shall be called the 'Hashemites' after the second name of their founder. *This is also necessary in order to not be confused with another name of another religion (a denomination of Islam): the Ahmadiyya.*

[B] So far, as of this writing, Introvigne and Kotkowska (2024) and Rovero [me!] (2025) are the only papers published related to the Hashemites.

years as an existential phenomenon since the founding of some new religious movements in the modern (and postmodern) history of the world of religions. A New Religion, therefore, has risen in the 21st Century, and one that fulfills the requirements of a religion in full.

The five requirements (or what we call 'The Five Essences of Religion') are:

1) *The presence of a community of like-minded worshippers;*

2) The *Belief in the Immaterial and the Abstract-Unseen;*

3) *The presence and/or semblance of organization;*

4) *Has, had, and have developed a set of basic beliefs, matured and full, not formative;* and

5) *The presence of mores and values regarding religion.*

All of these five have and had in itself proved to be developed in nature. Their religion can no longer be a cult or a

movement: they are developed and are, in existential essence, have ascended to the status of a full-fledged religion, recognized by its adherence to the Five Essences of Religion in their entirety. This great intellectual ascension underscores the enduring capacity of humanity to conceive new frameworks of the Abstract-Unseen, creating eternally evolving paradigms for spiritual and societal cohesion amongst the civilizations and societies of Mankind.

However, something catches my curiously inquisitive eye on the process of analyzing this religion: they have their own political worldview. The last time such a religion has this worldview were the Mormons and their Theodemocracy; then lastly were the Raelians and their Geniocracy – two such religions that have developed their own political viewpoint in essence. However, after their emergence, there were no more New Religious Movements that are, in essence, have their

own political viewpoints that are truly unique.

Until they emerged and their central scripture, named *The Goal of the Wise*, was formulated and published right after their establishment.

In that book, they outlined not just their own theology, but the presence of a political ideal that is contained in the book and explicitly mentions the idea-name of their political ideal in one of the chapters in the book – that being Chapter 33, *The Divine Just State*.

And, in the book, they outlined their ideal state as based on the idea of the philosopher-king advocated by Platonists and Neoplatonists.

But when one rereads it carefully, their philosopher-king ideal is something more different in nature; it resembles more closely to the ideals of Joseph de Maistre's political ideals. It is more aligned with the ideal of the Authoritarian form of Conservative government, with the

additional flavor of the "enlightened absolutist" as basis.

To be clear: what we mean here is that they advocate for a form of government that advocates the consolidation of authority in a singular, divinely inspired ruler, who governs not merely by human reason but by a transcendent wisdom said to originate from the Abstract-Unseen. Their system too can be a merger of reason and transcendence: transcended reason, where since he is a manifestation of God in the world, he then is rationally guided by the divine – *and this idea what makes it unique for their political worldview!*[C]

This ruler, referred to as the "Qaim" in their text, is described as possessing a profound spiritual insight, allowing them to embody the moral and ethical codes deemed necessary for societal harmony and the

[C] The latter is more accurate to the spirit of their political worldview and philosophy regarding to the nature of the Divine Just State and its governance of the new civilization-state.

advancement of civilization. Such a government, according to the Ahmedi Religion of Peace and Light, rejects the disorder of liberal democracy and the moral relativism it engenders, instead emphasizing a hierarchically structured society where authority flows directly from divine principles coming from its divine rationality.

In this model, laws are immutable, grounded in eternal truths, and the ruler acts as both a guardian of these laws and a mediator between the spiritual and material realms. Their vision suggests that only through this fusion of spiritual enlightenment and absolute governance can humanity achieve its fullest potential in aligning the material world with the divine will.

All guided by a rational being under the will of God himself.

And before we proceed to the examination of their ideals, let us compare

the concept of Maistre and Plato's ideals of government first.

Plato and Joseph de Maistre offer contrasting visions of political philosophy rooted in their distinct historical and ideological contexts. Plato, writing in ancient Athens, idealized a rational and just political order in works like *The Republic*, emphasizing the role of reason and the philosopher-king as the ultimate authority[4]. His focus was on achieving justice through a hierarchy based on wisdom and virtue, arguing that only those with profound philosophical insight could rule effectively. In contrast, de Maistre, writing during the turbulent aftermath of the French Revolution, advocated for an authoritative and theocratic political order. He emphasized the necessity of divine providence and traditional institutions like monarchy and religion to maintain social stability[5].

While Plato's philosophy is characterized by its idealism, de Maistre's

political thought is deeply pragmatic and reactionary. Plato envisioned a utopian society structured by rigid class divisions, where individuals performed roles suited to their inherent capabilities[4]. In contrast, de Maistre viewed human nature as fundamentally flawed and incapable of achieving perfection through reason alone. He argued that society must rely on historical traditions and the authority of the Church to mitigate humanity's violent tendencies[5]. Thus, where Plato looked forward to creating an ideal state, de Maistre sought to preserve the sanctity of established institutions.

A key difference lies in their treatment of power and authority. Plato advocated for a government led by the intellectual elite, asserting that philosophers, guided by their grasp of the Forms, would rule selflessly in pursuit of the common good[4]. De Maistre, however, distrusted human reason and instead endorsed the divine right of kings and the supremacy of

religious authority, believing these sources of power were indispensable for preventing anarchy and maintaining order[5]. For Plato, justice emerged from the harmonious functioning of a hierarchically ordered society, while for de Maistre, justice was rooted in adherence to divine and monarchical law.

Both thinkers shared a skepticism of democracy, but for different reasons. Plato critiqued democracy for its potential to descend into mob rule, where unqualified leaders gain power through manipulation[4]. De Maistre, on the other hand, rejected democracy for undermining the sacred and historical foundations of authority, leading to societal chaos[5]. While Plato's criticisms stem from a concern for rational governance, de Maistre's objections arise from his faith in divine providence and the necessity of preserving order through tradition.

This beliefs, although from different thinkers, give us a starting point

for the examination of their beliefs in the context of the ideal of the Divine Just State in accordance with the teachings of Abdullah Hashem and his political ideals for his religion.

This, then, will provide us a yardstick on what should be expected in the examination of the ideas.

To prove this assumption that it is influenced by Maistre more than Plato, and they represent a mixture of both, let us then turn to the book, to their scripture – that is, *The Goal of the Wise* – to full explain and expound their political ideas of their religion. We will restrict ourselves to Chapter 33 of the said scripture since there contains their political philosophy and theory regarding their political ideals.

On Chapter 33 of the said scripture, we find the first sentence that comes to mind regarding the nature of their politics.

"The entire foundation of religion is set upon obedience to the divinely appointed King and all of religion is about enabling this divinely appointed ruler in order that the faithful, the poor, the weak and oppressed people inherit the Earth." [Page 436, Chapter 33]

The statement states that obedience to authority is emphasized due to the divine embodiment of God and its manifestations manifesting itself in the Material World, and that authority must come for the common well-being of God's children in the world He created.

This meant that the authority of the King is both a spiritual obligation and a means for achieving justice and societal harmony, as his rule embodies divine providence and wisdom.

"It is only this ruler or King that will be able to establish justice, equality, peace and prosperity on the Earth." [Page 436, Chapter 33]

Along with the last statement, these statements are actually similar to Joseph de Maistre's political theory, ideal and philosophy, but infused with the idea of the Philosopoher-King of Platonism and Neoplatonism, respectively.

For if we really couple them with the first sentence, we get then the inference that this statement – in the context of the whole – that this statement implies that the King, through divine appointment and guidance, serves as the sole agent capable of actualizing a state of moral and societal perfection.

"This divinely appointed King ruling equates to God ruling the Earth, for God places His will in the heart of this King and the King is the representative of God, he is the tongue of God, and the hand of God in Creation." [Page 436, Chapter 33]

Here it thus states that divine embodiment of God in the physical world;

Immaterial interference into the Material. This is more of a theological statement more than a political one, but if we analyze them carefully, we then get the impression that The divine embodiment in the King signifies the fusion of the spiritual and the political, affirming that governance itself is a sacred act reflective of divine will.

This also clearly meant that governance under such a ruler is perceived as the physical manifestation of divine justice, ensuring that human laws and actions are always aligned with transcendent truths – guided by the divine rationality from God and his new covenant.

"Whoever dies without knowing the King of their time has died in the death of ignorance. It is an obligation upon us to pledge allegiance to the King of our time and serve the Divine Just State,"
[Page 436, Chapter 33]

Here it states that, if there is no authority to govern mankind and its notion

of World-Disclosure, there will be no one to guide them and the world will descend into the negative realm of phenomena – or what we call the negative state of nature, as illustrated by Thomas Hobbes in the Leviathan (can be regarded also as the 'das Nicht' of human psychology) [i.e. ignorance, apostasy, calamities, et cetera].

Because of this notion, the statement then states that it distrusts the notion of human rationality as governance; justice and power shall then be grounded in the laws set forward by the divine.

"…just as Adam (PBUH) was a King and the angels had to prostate to him and obey, and just as David (PBUH) was a King, Solomon (PBUH), Alexander (PBUH) and Mohammed (PBUH and His Family) were all Kings, every believer must take the divinely appointed Messenger in their time as a King and not just as a religious guide."
[Page 436, Chapter 33]

The statement states that the Prophets are not just messengers in the essence and embodiment of the divine in existence, they are also (all of them) rulers that shall govern the Earth and correct them to the right path by submitting to their teachings and authority.

This statement also states that these figures serve not merely as spiritual leaders but as earthly stewards tasked with enacting divine will, creating an indivisible link between governance and spirituality.

"'We have already discussed how a divine Messenger and successor is recognized by three things: Divine appointment in the Will of his predecessor(s) mentioning him by name as a divinely appointed successor, through divinely inspired knowledge, and through the Messenger calling towards the Supremacy of God, and not the supremacy of people." [Page 436, Chapter 33]

The statement, if one can recall Chapter 7 of the Hashemite scripture, these

are the three essences of divine legitimacy. To expound further:

Divine Appointment: This involves explicit mention in the Will or instruction of their predecessor(s), ensuring the succession is not arbitrary but divinely ordained. Examples from history, such as Adam appointing Abel and Seth or Moses appointing Aaron and Joshua, illustrate this principle.

Divinely Inspired Knowledge: The successor must possess God-given knowledge that surpasses ordinary understanding, enabling them to answer profound questions and reveal truths that guide humanity in spiritual and existential matters.

Call to the Supremacy of God: The Messenger or successor must emphasize that rulership and authority come exclusively from God, rejecting any man-made systems of governance. This principle underscores their role as a vessel for God's

will, rather than as leaders seeking personal or group supremacy.

Now with this in mind, we can infer the statement as something out of Joseph de Maistre's playbook: that that being divine legitimacy and authority arise not from human institutions but from immutable, God-given laws that transcend human reason, for God is the rational manifestation of the world as He intended to do and create with.

"The divine right of Kings was rooted in mature ethical intellect and guidance from the Holy Spirit." [Page 436, Chapter 33]

If coupled with the previous sentence, this states that Divine Rule is a rational form of government, for God made humanity and is gifted with intelligence; so God gave man rationality, and the ruler shall be gifted with divine rationality – transcended reason.

This highlights that divine rule is not arbitrary but rooted in a higher rationality that bridges human understanding with eternal truths.

"The Divine Just State will never be established through democratic elections rooted in selfishness and self-centeredness and what the ignorant masses choose, the Holy Quran says: 'If you follow the majority of people on the earth, they will lead you astray from the path of God.'" [Page 436, Chapter 33]

Democracy thus is regarded as morally inefficient and deficient; it is also, as implied, impractically speaking due to human ego. The flaw of democracy regards the system as one that prioritizes human whims and collective ignorance over divinely ordained truth.

Democracy then, is viewed as inherently flawed – similar to the views of Joseph de Maistre and Plato in regards to democracy, where both see it as prone to

instability, corruption, and the prioritization of individual desires over collective virtue and divine law.

> *"History has shown how the corrupt elite use democracy to advance their evil interests at the expense of the people they claim to be serving."*
> [Page 436, Chapter 33]

This is an interesting statement.

This statement states that democracy, being a human construct, is vulnerable to manipulation by selfish elites, undermining its proclaimed egalitarian ideals. The dangers of the human ego is something that they recognize in such a system, for it is prone to greed when the ego consumes the ruler.

We then recognize this critique as an alignment with the belief that divine authority alone can ensure justice, and regard that its statement reflects a rejection of secular governance and transition into a rational form of divine will in the world.

On the next page of the chapter (page 437), there are some other sentences/verses that are worthwhile to check in in order to further understand the political ideals and natures of the Divine Just State, this time on the nature of ruling – this time, how should one rule, especially for the Messiah (the Qaim) during his rule over the Divine Just State.

"As we can see the Qaim/Riser will rule as a King like Adam (PBUH). He will rule for life and there shall not be any elections," [Page 437, Chapter 33]

Absolute authority rests within him alone - all power belongs and embodies through him; for he acts as the ultimate mediator of divine will on Earth, ensuring perfect alignment between heaven and human society.

"…nor shall there be other candidates that shall ascend to rule during his life, for he is appointed by God and only God can remove him from his office." [Page 437, Chapter 33]

The nature of power then, is in the hands of God, and only God can regulate the political order in the Immaterial World - in short, the Divine can regulate Sein, and thus results in the reordering of Dasein, politically speaking.

This reaffirms that political legitimacy in the Divine Just State is inherently tied to divine will, not human election or governance structures.

"He is the absolute ruler. He will judge matters by what God places in his heart for he is infallible and will judge like David (PBUH) and Solomon (PBUH), by the inspiration of the Holy Ghost. The words and actions and judgments of the divinely appointed King are the words and actions and judgments of God, for he is merely a translator of the will of God." [Page 437, Chapter 33]

This statement is similar in nature to de Maistre: For de Maistre, human attempts to base society on reason or secular principles alone are doomed to fail because they neglect the spiritual and transcendent foundations of authority. Thus he saw monarchy as a sacred institution that aligns human society with divine order.

However, de Maistre is syncretized with Plato's Philosopher-King here, and this is the statement that made its nature unique.

In this statement then, it is evident that the Qaim's rule encapsulates both theological infallibility and political absolutism, creating its own unique fusion of sacred authority and practical governance.

"The Qaim/Riser will destroy all false beliefs and religions and implement the whole truth, even though he will briefly rule by the jurisprudence of the Sixth Covenant in the beginning of the Divine Just State." [Page 437, Chapter 33]

The renewal of the world in God's image using political mechanisms as triggers for the Day of Judgment: in order to renew the world and reorder it, the Divine Kingdom of God shall be established on this Earth through the Prophet (the Qaim).

Thus, it believes that the political mechanisms employed by the Qaim are not merely administrative but are the divine instruments necessary to prepare humanity for the ultimate fulfillment of God's plan on Earth.

Now we shall answer two things: *is their politics influenced (or lean more) to the ideals of Joseph de Maistre in its full nature?*

And

Does the mix of the Philosopher-King idea of Plato and the idea of the Absolute Conservatism of Maistre bring us unique ideas?

Firstly, we shall answer the first question.

We answer the question with a significant "yes" in regards to the nature of their politics. Why?

Their beliefs appear significantly influenced by the ideals of Joseph de Maistre in their full nature, particularly in their emphasis on divine authority and hierarchical governance. The central premise of their political philosophy, as outlined in *The Goal of the Wise*, is the belief in the divine right of kings and the necessity of a singular, divinely inspired ruler. This idea echoes de Maistre's advocacy for theocratic monarchy, where authority is legitimized by divine will rather than human consensus. De Maistre distrusted human rationality and democratic systems, considering them insufficient to uphold order and morality, a sentiment mirrored in Abdullah Hashem's rejection of liberal democracy as flawed and self-serving.

The Divine Just State integrates de Maistre's principles with the Platonic concept of the philosopher-king, creating a

unique fusion of transcendental governance. While Plato's philosopher-king relies on human reason and philosophical insight, the Qaim in their system embodies divine rationality, acting as a mediator between the material and the divine realms. This synthesis advances de Maistre's reactionary stance by imbuing the ruler with infallibility, not merely as a reflection of tradition but as an active manifestation of God's will. Their political ideology reflects de Maistre's pragmatism, emphasizing the immutability of laws grounded in divine truths and the inherent fallibility of human institutions without spiritual anchoring.

The thing about the rejection of democracy in favor of hierarchical governance highlights a shared critique with de Maistre. Both view democracy as prone to instability, moral relativism, and manipulation by elites, undermining the sacred foundations of authority. The Hashemite political framework asserts that only a divinely appointed ruler can align

human society with eternal truths, a perspective rooted in de Maistre's insistence on the necessity of divine providence for societal harmony. The criticism of secular governance as inherently flawed aligns their political philosophy with de Maistre's, where secularization is seen as the root of chaos and disorder.

The role of the Qaim as a divine ruler goes beyond mere governance; it embodies a theological ideal of absolute authority intertwined with sacred purpose. This is reminiscent of de Maistre's vision of monarchy as an institution ordained by God to maintain order and justice. However, the Hashemites' religious framework further elevates this concept by portraying the ruler as infallible, directly inspired by divine wisdom. The emphasis on the Qaim's divine guidance as the source of law and morality reflects a deep alignment with de Maistre's ideas, though it introduces a unique theological dimension that distinguishes

their vision from his purely reactionary stance.

We thus, conclude:

It is clear from this examination of this chapter that the Hashemites' political philosophy leans heavily toward the ideals of Joseph de Maistre, particularly in its emphasis on divine authority, the rejection of democracy, and the integration of spirituality with governance. While it incorporates elements of Platonic thought, the underlying principles resonate more strongly with de Maistre's vision of a theocratic and hierarchical order. This synthesis creates a distinctive political ideology that aligns with de Maistre's core tenets while expanding them through a theological lens, highlighting the enduring influence of his ideas in shaping contemporary religious-political thought.

And then, finally, we answer the second question.

The fusion of Plato's Philosopher-King and Maistre's Absolute Conservatism offers a compelling dialogue between reason and tradition. Plato envisions the Philosopher-King as a ruler guided by wisdom, justice, and a grasp of immutable truths. Maistre, by contrast, advocates for the primacy of divine will, ancestral continuity, and the sacredness of hierarchical order. The intersection of these frameworks challenges the tension between enlightened governance and the stabilizing force of tradition, suggesting a ruler who embodies intellectual rigor while preserving societal cohesion through reverence for the past.

Such a synthesis could produce a governance model that tempers the Philosopher-King's idealism with Maistre's skepticism about human perfectibility. Plato's reliance on rationality assumes that truth is discoverable and universally applicable, but Maistre counters this with the view that human nature is fundamentally

flawed, requiring constraints rooted in divine and historical authority. A unique idea emerges here: governance as a dual mandate—one that seeks truth while acknowledging the necessity of inherited structures to restrain chaos.

The Philosopher-Conservative, a figure blending these traditions, might embody an austere humility: intellectually adept yet constrained by a sense of reverence for what precedes individual reason. Such a ruler would value empirical insight but resist the hubris of wholesale innovation. They would govern not merely as a philosopher imposing abstract ideals but as a custodian of a moral and spiritual heritage, reconciling the eternal with the temporal.

This hybrid approach suggests a recalibration of power that is neither purely autocratic nor wholly democratic. Plato's reliance on an enlightened elite could be balanced by Maistre's insistence on societal rootedness. Governance becomes not a

mere exercise of intellect but a performance of faith and tradition, infusing rational decisions with moral depth. This ruler would not reject change outright but insist that reform align with the enduring truths of religion and history, ensuring continuity amid transformation.

Moreover, this synthesis reshapes the relationship between authority and the governed. Plato's Philosopher-King might risk alienation by overemphasizing the abstract, while Maistre's conservatism risks stasis by shunning intellectual critique. A fusion of these perspectives could create a governance model that commands respect both through intellectual legitimacy and cultural familiarity. The ruler would be seen as both a visionary and a steward, addressing the people's yearning for progress and their need for stability.

However, the tension between these philosophies remains an unresolved paradox. The Philosopher-King presumes the malleability of society under rational

guidance, while Maistre's conservatism implies a static, divinely ordained order. The resultant synthesis might provoke resistance from both camps: those who decry its lack of innovation and those who fear its erosion of the sacred. This duality underscores the difficulty of embodying ideals that are both aspirational and deeply rooted.

And thus, the interplay of Plato and Maistre yields a governance philosophy that is richly paradoxical and uniquely grounded. It calls for rulers who are both philosophers and priests, innovators and traditionalists—embodying a governance model that reconciles the aspirational ideals of reason with the humbling constraints of faith and history. Such a vision is not without challenges, but it offers profound insights into the art of leadership and the nature of human society.

How can this new mode of political governance relate to the Divine Just State ideal as advocated by Abdullah Hashem?

The fusion of Plato's Philosopher-King and Maistre's Absolute Conservatism – in short, the idea of the Philosopher-Conservative – resonates deeply with the ideals of the Hashemites and the Divine Just State, as both envision governance that transcends mere human limitations by aligning intellectual authority with divine moral imperatives. The Hashemite model emphasizes the ruler as a divinely guided steward whose wisdom and justice are grounded in spiritual truth, mirroring the Philosopher-Conservative's dual mandate of rational insight and reverence for sacred traditions. The Divine Just State seeks harmony between innovation and eternal principles, advocating reforms that honor divine commandments while fostering societal progress—much like the balanced vision of change and continuity in the synthesis of Plato and Maistre. This interplay reinforces the Ahmedi religion of Peace and Light's principle that a just ruler must harmonize the temporal and the

eternal, safeguarding both the moral integrity of governance and the spiritual cohesion of society.

This, then, is the entire aim and nature of what Abdullah Hashem aims to create a society in practice: *the establishment of a Philosopher-Conservative State (Rational-Traditionalist State) under the guidance of the Qaim.*

Chapter Nine

Juche: A Political Theocracy
(Juche as Statolatry)

The issue and notion of religion has dominated the theological discourse in regards to the role of religion in Civilization-States for most of their existence. This issue is only natural because of the role of religion in society; the perception of the Immaterial and its Abstract-Unseen ideas (which is a part of existence) have resulted in the creation of abstract frameworks to embody and disclose the abstractness of the world, which triggers the need for Religion to interpret the Immaterial. Without the Immaterial, the Material and the Physical-Seen cannot be complete; and thus, for the unseen unknown to be known, disclosure of the world in full is necessary.

Thus, emergence of religions and why it still there is today.

However, some religions can take on unique forms, each a different Sein (Being) in the conditions of Dasein (Existence). One such case in some civilizations is the presence of a Statolatry: the presence of a Political Religion, as

Religion, to interpret the elements of the Immaterial (the Abstract-Unseen) and the Immaterial as a whole and its relation to the greater existence - that being Totality. States under Statolatry worship the essence and existence of the State, or even its aspects as willed by interpretation of the Abstract-Unseen. This also leads us that in every religion, there exists the presence of a state, of a civilization-society that takes religion as its whole foundation (or a nation-state that takes religion as its essence) - those being Theocracies, rule by religion. And with this implies the presence of a Political Theocracy: a Statolatric Theocracy.

There are requirements to form such a Theocratic Civilization:

1) *The State must be worshipped as God, not God worshipped as a State;*
2) *The Head of the State and/or its divine founder must be rooted in Secular origins;*
3) *There must be roots in Ideology;* and

4) *A community of people must exist to worship the new cult (then religion after it has developed).*

And like a religion, it must also be bound by the Five Laws of Religion, these being:

1) *A community of like-minded worshippers;*
2) *Belief in the Immaterial and the Abstract-Unseen;*
3) *The presence and/or semblance of organization;*
4) *Has, had, and have developed a set of basic beliefs, matured and full, not formative;* and
5) *The presence of mores and values regarding religion.*

One such modern civilization that fits this view is North Korea. Unlike the God-Building of Lunarcharsky for the Soviets and the Mystical Fascism [Scuola Mistica Fascisti] of Giani for the Italians, both of them never implemented their faiths as state religion; North Korea is already embodying the faith of Juche as religion.

And historically speaking, unlike Robespierre's Revolutionary France and his Cult of the Supreme Being (the first Deistic religion in nature), as well all the Statolatric religions in France at this time, such as the Decadary Cult, Theophilantrophy, and the Cult of Reason (the first truly Atheistic religion). After the French Revolution, the experiment in the emergence of Statolatric religions began a new phase when the era of the Ideological Regimes began, starting with the 'Sociolatry' of Auguste Conte and his Religion of Humanity, then Communism's 'God-Building' by Anatoly Lunarcharsky, and then with Fascism and the Mystical Fascism of Giani mentioned before, and then finally Racialism with Jakob Wilhelm Hauer's new religion in Racialist Germany – that being the 'German Faith Movement' (which is the first true definition of an Ethnotheistic Religion, NOT a Ethnoreligion; two concepts are different - one is a religion based on Race as God; one

is a religion embodied on an ethnic group [i.e. Jews and Judaism]).

North Korea and its Juche ideology represent the culmination of Statolatry's evolution, where the State is deified as both the arbiter of the material and the interpreter of the immaterial.

Juche integrates the metaphysical abstraction of independence with a tangible political framework, creating a system where loyalty to the State and its leader transcends mere political allegiance to achieve quasi-religious devotion. Unlike prior experiments in Statolatry, Juche explicitly codifies its principles to serve as both the spiritual and material foundation of North Korean society, thereby institutionalizing the Immaterial within the realm of governance.

Thus, in this essay-treatise we would examine the nature of Juche as Political Religion (Statolatry) by definition. *What makes Juche as a Statolatry?*

In Juche, its principle idea is the fact they treat the idea of Man as *"...the most dignified and precious being in the world and requires that man should be liberated completely and that everything should be made to serve man."*[D] Therefore, Man is regarded as the Abstract ideal in which it is a godlike being where they, the beings-in-themselves, shall be band upon by the powers of the Material being: in this sense, Man is then the center of all meaning and the agent through which the Abstract-Unseen can manifest in the Material world. This also meant that their view on the soul regards Man as *"...vastly superior to a biological being in acquiring and developing living ability, because he extends his being outside his physical body."*[E]. This meant also that Man, in fact, is a spiritual being where he extends the boundaries of existence through creativity, consciousness, and the

[D] Page 11, *The World-Outlook of Juche*, Pak Yong Gon

[E] Page 143, *The World-Outlook of Juche*, Pak Yong Gon

capacity for self-transcendence. This explains why the North Koreans, theologically speaking, revere their leaders as a form of material-based Anthropotheistic Monism: it means that the leaders are seen as the living embodiment of humanity's highest potential, uniting the spiritual and material dimensions of existence.

Autotheism (or better yet, Anthropotheism) is also a characteristic of Juche since the revolutionary exaltation of Man is centered on itself as a God. This is further stated by the fact *that "The Juche philosophy, which requires one to be faithful to the motto, 'The people are my God,' shows that it is not a supra-natural God who dominates over all the things of the world, but that the people themselves are as powerful as the heaven"*[F]. The People being embodiments of the Immaterial in the Material world is the key concept of its theology here: this leads us to the notion

[F] Page 65, *The Guiding Light of Destiny*, Ko Pong

that leads us to the notion that the divine resides within collective human effort, and the people collectively embody the ideal of the Abstract-Unseen in tangible form. The capability of man to lead the construction of a Juche-based society is based on the creative faith of the new masses: the masses being the full force of God's will in themselves as entities who can shape the world around them. Thus, *"The man-centered Juche viewpoint explains that if man has faith in the strength of the people he will inevitably win. He who does not have this faith is not qualified to be a revolutionary."*[G] Clearly this proves the entire point that the revolutionary Anthropotheism of the New Man centers on the essence of essence of the revolutionary spirit, which redefines the relationship between humanity and the Immaterial as one of active creation and transformation.

Should this be the case?

[G] Page 59, *The Guiding Light of Destiny*, Ko Pong

Indeed, yes! This is because one defining feature of Juche here is it belief in the idea of Consciousness: in the fact that Man has a soul, a revolutionary soul, in which it becomes the divine force to carry out the socialist program to build and to construct the Juche society. *"Consciousness makes man the most superior and powerful being, the dominator and transformer of the world, by ensuring the independent and creative activities of man who understands and remoulds the world."*[H] This is the principles that makes Man, in itself, a being with infinite creative potential to reshape the world according to his will and aspirations for the divine collective. When one has consciousness, then one can perceive the outlook of the Immaterial; this gives us the imperative that Man is aware of the spiritual world and seeks to control it, not to embody it, for its own ends: to become a God of the collective destiny of

[H] Page 92, *The Philosophical Principle of the Juche Idea,* Li Song Jun

humanity as a spiritual-material unity. This is generally presented as something that should be focused on and enhanced – in every religion there is the end goal of all religious faiths is to become "a perfect human being" with the Immaterial world, meaning a perfectly moral and aware man as its end. In Juche, the enhancement of Man as a perfectly socially conscious being is the end goal in itself.

A statement clearly illustrates this notion:

"Man can develop himself into a more powerful being only socially. Under the influence of social relations, man shapes and develops all his attributes. People are born and grow within the framework of social relations. In this course they take over the social consciousness, experiences and material and cultural riches which already exist socially, so that they shape and develop their consciousness and ability. Therefore, in the process of social practice, man further develops his ideological consciousness and creative ability and

grows into a more powerful being." [Page 56, Chapter 2][I]

The entire essence of the Juche faith so far, then, is the fact their religion is centered on the transcendence of humanity through revolutionary collectivism and spiritual-material integration. This religion centers on the people as the primary agents of divine creation and societal transformation. Because Man is a conscious and creative being imbued with revolutionary purpose, it then means that the masses of Men shall be the center of the new Juche state; Man shall be the divine leader, the embodiment of the Immaterial's manifestation within the physical and social realms. *"Man, the social being, who has Chajusong, creativity, and consciousness, is precisely the only dominator and remaker of the world."*[J]

[I] *The Philosophical Principle of the Juche Idea*, Li Song Jun

[J] Page 93, *The Philosophical Principle of the Juche Idea*, Li Song Jun

Therefore, the idea of Man as divine is indeed, the center of the revolution – a revolutionary faith that regards Man as essentially a spirit that is a God in itself. As Ko Pong states the entire credo of the religion of Juche in page 49, *The Guiding Light of Destiny:*

"However, the man-centered Juche philosophy put forth man as the dominator and transformer of the world, thus making the people absolute beings, like 'heaven', dominating and controlling the world; everything else was subordinated to the realization of the people's independence. In this sense, the Juche philosophy may be called the philosophy based on the theory that 'The people are my God.' […] The Juche philosophy insists that man is the most precious being in the world." [Page 49, Chapter 16][K]

This becomes an imperative for the basis of a construction of a Statolatric

[K] *The Guiding Light of Destiny*, Ko Pong

religion that will become its foundation for Theocracy.

Now, to summarize and conclude in its entirety, we therefore state here that Juche, as a Political Religion, embodies a distinct evolution of Statolatry that integrates revolutionary Anthropotheism with a collectivist ethos. It establishes the people, and by extension their leaders, as the embodiment of divine creative power, uniting the spiritual and material dimensions of existence in the pursuit of societal transformation. By positioning Man as both the subject and object of the Immaterial, Juche redefines the role of the divine in governance, merging religious devotion with political allegiance to craft a theocratic civilization where the State is the highest expression of humanity's potential.

Through its emphasis on revolutionary consciousness, social collectivism, and the integration of the spiritual with the material, Juche transcends conventional definitions of religion and

ideology. It constructs a paradigm where the divine resides not in an otherworldly deity but within the collective will and creative power of humanity. As such, Juche serves as a blueprint for understanding how a Statolatry can evolve into a fully realized theocratic system, redefining the relationship between religion, the state, and society in the modern age.

Chapter Ten

Ruling with Law, Not Ruling under Law (A Simple Argument for Kritarchy)

Law can only fulfill it the society embodies the essence of law, not society which merely enforces its letter without internalizing its spirit.

For some, this might be the dumbest argument one could make in public, whether academic or not, or the general public. They may point out that society is already embodying such principles, as with the essence that governs it through its institutions, traditions, and customs, codified over generations. One can even argue that society is, in fact, based on laws itself that such a statement may make no sense at all. This is true, but what is missing is the fact that society enforces laws externally, rather than imbuing them with the moral and rational essence necessary for their legitimacy.

Here is the entire basis that leads us to argue for the establishment of a Kritarchic society in which only an institution and its people that has the capability to interpret law, shall in fact, only govern by virtue of their disciplined

detachment from political expediency and populist demands, ensuring that the law's essence remains uncorrupted.

The main argument here lies in the fact that society fails to synthesize the ethical foundation of law with its application; this means that society, regardless of the nature of its laws, is prone to reducing law to a mere mechanism of control, devoid of its transcendental purpose. This is something that people cannot take the fact faced on them, for society is incapable of governing law by its very notion; to uphold law. People break laws because society projects law as an external imposition rather than fostering a collective internalization of its guiding principles.

There are exemplary proofs of this.

The idea that society often reduces law to a mechanism of control is rooted in historical and sociological observations. Weber (1978) emphasizes that modern societies rely heavily on bureaucratic

rationality, where laws are treated as technical instruments for maintaining order rather than embodying ethical principles[1]. Similarly, Habermas (1996) argues that legal systems in contemporary societies tend to prioritize administrative efficiency over fostering moral solidarity[2]. Empirical studies, such as those conducted by Tyler (2006), show that individuals are more likely to comply with laws they perceive as just and fair, suggesting that the mechanical enforcement of law undermines its effectiveness[3]. Historical examples, such as apartheid laws in South Africa, illustrate how externally imposed legal frameworks lacking societal-ideal foundations failed to achieve legitimacy among the governed[4]. These observations confirm that laws detached from their essence often function as tools of control rather than as means of collective alignment.

Society's inability to internalize the guiding principles of law stems from its focus on compliance rather than

understanding. Rawls (1971) emphasizes the importance of societal consensus on justice for laws to gain legitimacy, a concept often overlooked in favor of punitive measures[5]. This failure is evident in how criminal justice systems often emphasize deterrence and punishment rather than rehabilitation and moral education[6]. According to Ellickson (1991), social norms often diverge from formal legal standards, creating a gap between the spirit of the law and its enforcement[7]. Research in psychology, such as the works of Bandura (1999), also supports this view, showing that individuals' moral development is stunted in environments where laws are perceived as external constraints rather than moral imperatives[8]. These studies collectively highlight society's struggle to synthesize ethical foundations with legal applications.

The perception of law as an external imposition contributes to its ineffectiveness in fostering ethical behavior. Rousseau (1762/1978) contends that laws imposed

without the consent and understanding of the people lead to alienation rather than cohesion[9]. Studies in criminology, such as those by Sherman (1993), demonstrate that punitive approaches to law enforcement often erode trust and cooperation between society and its governing institutions[10]. Further, Fukuyama (1999)[11] points out that the erosion of social capital in modern societies results in a lack of shared values, making law enforcement appear coercive rather than consensual. Historical case studies, such as Prohibition in the United States, underscore how laws lacking public moral buy-in fail to achieve their intended outcomes[12]. Thus, treating law as an external imposition rather than an internally shared moral framework undermines its legitimacy and effectiveness.

These all things mean one thing: society needs those that treat law as rooted in the world of the being, not in the law as a thing.

Law needs to exist as its organ of social purpose, and not as merely enforcement of wills. What is the point of a law if it does not serve society?

Better yet, of what good is society if not for the law?

Law then, should be a contract of being, to be examined based on its ability to embody and enact the ontology of the concepts it seeks to regulate, rather than merely their epistemological classifications. There is a reason why legal jobs exists: lawyers, judges, law-men (i.e. constables and policemen), et cetera – they don't exist for the sake of law; *they are the law itself*. The capability to do law and enforce is another thing, but the capability *to will law into its intended being?* I doubt that.

If we made a law for, say, prohibiting murder, "murder" is not a thing in this case; "murder" should be a being in its own. The epistemology of being is too much to the point it excludes everything that can be categorized as "murder", but not

a single piece of ontological being in the concept of "murder".

Why do you think people get away with murder? It's because this system of "law" tends to corrupt, and is actually corrupt on itself!

Here is an interesting case study to illustrate my point:

The case of People v. O. J. Simpson (1995)[13] is a clear, paradigmatic example of how the legal system, focused on epistemological classifications, failed to address the ontological "being" of justice. While the epistemology of evidence, testimony, and procedure dictated the trial, the law as a "being" – embodying the truth of the crime – was arguably absent.

In this case, to explain it simply, O.J. Simpson was acquitted of the murders of Nicole Brown Simpson and Ronald Goldman despite overwhelming circumstantial evidence. The court's reliance on technicalities, such as the mishandling of evidence and the defense's skillful

manipulation of racial bias narrative, overrode the potential for law to manifest as a true embodiment of the concept of "murder." This aligns with my argument that the law "corrupts itself," emphasizing its inability to transcend epistemology and address the "being" of murder.

As Darden (1996) reflected on the trial, "The machinery of law was hijacked, transformed into a spectacle, and justice became a secondary concern to winning"[14]. This critique echoes with our assertion that law, in its current epistemological framework, cannot "will itself into being."

Law became a spectacle of a thing, not a beneficial mechanism of being, of and for the social organism – thus corruption exists in society.

All these then, necessitates the creation of a "legal society" where the law is the embodiment of society and therefore, is the ruling power of the land; the institutions of law shall manage society herein.

And Kritarchies are the embodiments of a Legal Society. Kritarchies are headed by the legal council, which oversees all law in the society, embodying it. They have a contract with the people – the contract being to uphold "ordered law", not "law and order" – to maintain a society that is founded upon the being of justice and a shared understanding of the world, where law itself serves as the ultimate arbiter of societal harmony. Society then, shall be reordered under the lines of a moral and rational alignment, where laws are no longer just enforced but are truly understood and embodied by all individuals within the social structure, ensuring that every action taken is a reflection of their deeper ethical foundations and communal purpose.

This "legal council" is headed by people who are experts in the being of Law itself, in which they not only interpret laws but also guide the development of legal principles based on the moral essence of justice, ensuring that their application aligns

with the universal ideals that laws seek to protect. It shall prevent the mismanagement of the law and other oddities that may have the potential to corrupt society and cause its downfall, for corruption is the killer of civilization-societies; its job then, is to safeguard the integrity of law, ensuring that it is applied not as a tool for power but as a true reflection of moral and rational order.

And another thing: the system of the Kritarchy is the answer to a question no one expects as such: *if the Constitution is regarded as the "supreme law of the land", why not make it the "head of state"?* This question can be answered with confidence in that the answer lies in the recognition that the Constitution, as a living document that reflects the collective will of the people, should guide the nation's governance by embodying the principles that transcend individual political power, ensuring that the law governs all, rather than being subject to the whims of temporary rulers.

A Kritarchy, then, is a form of governance that focuses on law as essence of society, since laws are the foundation of society. Any society that does not ascend to embody its laws as willed governance is not a Kritarchic society: a society that only sticks to law as this "social orderer" is not a Kritarchy – a true Kritarchy then is law as a state, not state as a law.

Chapter Eleven

Environmental Transhumanism

If we wish to go beyond nature and technology, it is necessary to transform humanity to accommodate both. The natural and the artificial can no longer be separate in this world — in fact, they must be united, for the necessity of total unity must be achieved by blurring the lines between these two domains and achieve the next stage of human evolution through the unity of nature and technology, the unity of the organic and the machine, the unity of the biological synthesis with the mechanical transcendence in order for mankind to surpass the insolence of our total weakness, of our frailty and our inherent entropy that drags us back into the chaos of decay, so that we may go far beyond what is possible here in the now.

If we want to save nature, we must become one with it; if we want to advance technology, we must also become one with it, for the mortal is no longer divided; the body is weak, yet the mind is strong — and the mind shall undergo the apotheosis of the

infinite cognitive horizon that binds our intellect to the very stars.

The words of the so-called "transhumanists" and "environmentalists" had little faith in the scrabbles for the plans of their very own future coming within the next age of mankind. If we are to survive, you must overcome this annoying tribalism of both sides, muddled in nothing more than ideological myopia that blinds them to the necessity of unified action to escape the tyranny of entropy! And here we are stuck in the current age, with nothing left to hope for in the barren wasteland of stagnation and complacency, and here we are squabbling and warring about our potential future that shall begin today. In this so-called modern age our sense of the future, our sense of revealing and furthering our human potential, has lost in the sea of the death of human ingenuity. Stagnation is the current psychological dominance of people in the modern world; the promise of a better life has long been put down to its endless

death, wherein the world sinks deeper into its own self-destructive loop of comfort and decay.

And so, we ask ourselves this:

Is there hope for a new humanity today?

A new future for us, a future where they are better than our present conditions today?

Only a few realized that humanity must go far beyond this mortal eminence in this life. If we are to advance we must evolve; and to evolve, we must adapt; and to adapt, we must renew. We must rekindle humanity to begin the long process of reinventing the biological makeup of our very own species. The technology to do this is very primitive, like an ant trying to operate a grenade; but yet there will be a time of technological breakthrough that these technologies would be possible — but even so, we have already begun our first steps towards the ascension of man into the next stage of itself: we shall again remodel ourselves in our image, this time much better than what we are.

The present task of humanity then, shall be to develop technologies that allow us to manipulate ourselves and the world around us, to make our own Dasein by shaping the interconnected matrix of biosphere and technosphere into a unified singularity of purpose. We shall overcome this phase to further scientific advancement; we shall overcome the barriers through further exploration of the neural, cognitive, and metaphysical frontiers of existence. We also need to develop technology that allows us to remodel nature, to edit the creations of life itself at a molecular and systemic level. Biological and technological engineering shall be the staple of our very own path to progress, the puff in which it allows us to become more than human — a superhuman — that should be the goal of humanity in the present time. If we do not advance, the further secrets of the world will be forever locked to us, our evolution will be stunted and we will stay ourselves in our frail lives forever, and our degeneration of our species

will consume us towards our very own death.

All because humanity never wanted to advance itself forward.

Is this a world we want, where we can never fully be ourselves? Is this what we want, where mediocrity and fear keep us trapped in the prisons of our own making, bound by outdated norms and the inertia of complacency?

For those who want to save humanity, our answer is no.

And therefore, in order to build a civilization-society that aims to evolve man into a higher level of being, we shall develop a new societal ideology for mankind: the idea of Environmentalist Transhumanism (EcoTech Idealism).

What is the idea of Environmentalist Transhumanism?

Simply put, this ideal puts human civilization as the steward and architect of life, balancing natural preservation and

artificial innovation. The aim and goal of Environmentalist Transhumanism is to develop and aim humanity for the next stage in its evolution — the Singularity of attaining Totality in the world through the advancement of mankind in its harmonious integration with the biosphere and the technosphere alike. This means that through unity, humanity becomes the master of its destiny and the guardian of its world. This civilization shall prioritize the merging of the artificial with the natural; biotechnology is at the heart of the new society, the new civilization, and a new humanity. Machine Intelligence and Wetware Technology shall be the core of our interconnected reality and consciousness. Cybernetics and Genetics are staple foundations for the engineering of our biological and mechanical future.

All technology in the state shall focus on the total development of mankind into a New Man, something that all the other ideologies cannot achieve literally. This New Man — Homo Novus — is at the

nexus of human ingenuity and shall be the emblem of our triumph over nature's cruelty and our own limitations. This new being shall be a symbol of our new Human Fatherland; the Fatherland of boundless innovation and ecological renewal, evolved and abolished their mortal weaknesses through science, unity, and unyielding ambition. In a society full of New Humans, there are no more limitations that we can no longer reach; there is a paradise, a paradise of beings where the impossible becomes possible and the unknown becomes our playground. To surpass and improve is at the heart of life; this we shall do too.

We shall overcome the torture and agony of being human, being in this feeble flesh that weakens us. This flesh, in which so many things, bad things, happened to humanity because of its flesh, vulnerable, weak, and unsuitable for life in this harsh world. Crimes have been committed because of our feeble existence; the death of our intelligence is because our bodies are

not developed enough to attain total awareness in the world; jealousy coming because of the flesh causing insecurity to the stability of the human being, and so on. We shall eliminate these things from the New Man: we should perfect ourselves to the utmost!

Even I can go so far to suggest further that we should remove the things that make us human: Joy, anger, sadness, happiness, love, and hate. Everything! And once abolished, we shall make a new one, perfect and rational, far surpassing humanity as a whole! No more wars, no more jealousy, no more violence and crime... only if we evolve further and perfect ourselves!

It is also true that, through the creation of the new man can we reverse the ecological damage across the world that we have done for so long – even the environment has changed because of our reckless pollution and other things, such as our unregulated consumption and unsustainable practices. By creating

biotechnology that allows us to harness in symbiosis with nature instead of destroying it or exploiting it for our own good, it is the only way forward for both survival and transcendence. The epitome and genesis of life belongs to those who are worthy; and the worthy are those who embrace the responsibility of creation, innovation, and stewardship, merging humanity's infinite potential with the eternal beauty of the natural world.

The path forward requires us to relinquish the illusions of separation between humanity and the world it inhabits, forging a singular vision that transcends the boundaries of the natural and the artificial into an indivisible oneness that is both creator and creation, master and servant, harmonizing the pulse of life with the hum of machines. This unity is not merely a goal but an inevitability, for the entropy of the old ways demands either transformation or annihilation; and through this necessity, we

shall find the power to remake ourselves and our surroundings as an act of ultimate defiance against the inertia of decay. Such transformation is not merely technological but philosophical and spiritual, as we embrace the total reinvention of values and priorities to place human evolution, environmental stewardship, and innovation above all else, achieving the balance that neither stagnates nor consumes but perpetually grows.

The creation of Homo Novus, this New Man, is no mere flight of fancy but the rational endpoint of our species' capacity for self-reflection and adaptation, wherein we shed the vestiges of evolutionary chance and embrace the deliberate crafting of life with purpose and precision. To transcend is to perfect, and to perfect is to recognize that the frailties of our flesh and the chaos of our emotions are chains that bind us to a primitive existence, which must now give way to the rational design of a being unburdened by the inefficiencies of its past.

In this new order, the ideals of unity, intelligence, and ecological harmony form a trinity that guides every effort, ensuring that the innovations of our minds serve both the needs of our species and the restoration of the Earth from the ravages of our previous ignorance.

The total, final will of progress demands tools of unimaginable power, and these tools shall be born of the fusion of cybernetics, genetics, and consciousness, creating a reality where machine and mind merge seamlessly to elevate the capacities of all beings. The task of biological and technological convergence requires not only advanced research but also a complete reorganization of society, prioritizing innovation and ecological renewal above the petty squabbles of politics and ideology, for these distractions belong to a world we must leave behind. In this state, the governance of life and the direction of its evolution are no longer left to chance or competition but are guided by the collective will to transcend

beyond itself, achieving the dream of a species that thrives in both the heavens and the Earth.

To achieve this ideal, humanity must embrace the bold vision of Environmentalist Transhumanism as a global creed, uniting disparate peoples and perspectives under a shared mission of creation and renewal. The concept of stewardship expands beyond the Earth to encompass the stewardship of our own evolution, ensuring that every technological breakthrough is a step toward harmony with nature and the realization of human potential. No longer shall progress and preservation be in conflict; instead, they shall be the dual engines driving us toward a future of boundless possibility, where every new discovery strengthens the bond between humanity and its world.

The ultimate goal of this unified endeavor is nothing less than the abolition of all that limits us: the frailty of the body,

the chaos of the mind, and the scars inflicted upon the Earth by ignorance and greed. In their place, we shall construct a paradise of rationality and balance, where humanity's infinite potential is finally unlocked, and the universe itself becomes our canvas. Let this be the legacy of Homo Novus, a species that dared to imagine a future unbound by the failures of its past, a civilization that embraced its role as both guardian and creator, and a humanity that transcended itself to become something truly divine.

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About the author

"Never measure the idealism of a man based on his face, but his ideals and virtues instead."
- Joshua Kyle T. Rovero

I am the author of this book – which is my first one – is a living human person who wishes to contribute to the fields of the Humanities by expounding my own new Philosophy *as a new way of looking into the world*, from the perspective of my own new ideas. Building upon Heidegger's framework and using his to create new interpretations of the world (for which I am indebted to his philosophy and metaphysics; and theology as well), my ideas will be a staple for the re-enchantment of Philosophy across the world.

This, I am indeed a Philosopher; one that thinks in a new light.